THE FAITH, DOCTRINE AND RELIGION, PROFESSED and PROTECTED in the REALM of ENGLAND, and DOMINIONS of the same;

Expreſſed in

Thirty nine Articles.

Concordably agreed upon by the Reverend *Biſhops* and *Clergy* of this KINGDOME, at two ſeveral Meetings, or Convocations of theirs, in the years of our Lord, 1562, and 1604.

The ſaid ARTICLES Analyſed into *Propoſitions*, and the *Propoſitions* proved to be agreeable both to the written Word of God, and to the extant *Confeſſions* of all the Neighbour Churches *Chriſtianly Reformed*.

The Adverſaries alſo of Note, and Name, which from the *Apoſtles* days, and *Primitive Church* hitherto, have croſſed, or contradicted the ſaid *Articles* in general, or any particle, or *Propoſition*, ariſing from any of them in particular, hereby are diſcovered, laid open, and confuted.

Peruſed, and by the lawfull Authority of the Church of England *allowed to be publick.*

Rom. xvi. 17.

I beſeech you, Brethren, Mark them diligently, which cauſe diviſions, and offences, contrary to the Doctrine, which ye have received, and avoid them.

(Thos Rogers)

CAMBRIDGE,

Printed by *John Hayes*, and are to be ſold by *Edw. Brewſter* at the *Crane* in St *Pauls Church-yard*, *London*. 1691.

THE FAITH, DOCTRINE AND RELIGION,

PROFESSED and PROTECTED

in the

REALM of ENGLAND,

and DOMINIONS of the same;

Expressed in

Thirty nine Articles,

Concordably agreed upon by the Reverend Bishops and Clergy of this KINGDOM, at two several Meetings, or Convocations of theirs, in the 3 years of our Lord, 1562, and 1563.

The said ARTICLES Antiqued into *Propositions*, and the *Propositions* proved to be agreeable both to the written Word of God, and to the extant *Confessions* of all the Neighbour Churches *Christianly Reformed.*

The Adversaries and of Note, and Name, which from the *Apostles* days, and *Primitive Clergy* hitherto, have *Reliant*, as contradicted the said *Articles* in general, or any particular, or *Propositions*, arising from any of them in particular, hereby are all ordered, laid open, and confuted.

Perused, and by its lawful Authority of the Church of England allowed to be publick.

Rom. xvi. 17.

[illegible] *Articles*, [illegible] *Doctrine*, and *Religion*, [illegible] *to the Doctrine*, [illegible] *and avoid them.*

CAMBRIDGE,

Printed by *John Hayes*, and are to be sold by *Edw. Brewster* at the [illegible] in S. Paul's Church-yard, London. 1691.

TO THE

Most Reverend Father in God,

AND

His Right HONOURABLE good LORD,

RICHARD,

By the Divine Providence,

ARCH-BISHOP

OF

CANTERBURY,

And *Primate of ENGLAND*, and *Councellor* to the Most High, and Mighty Prince, JAMES, King of *Great Britain*, *France*, and *Ireland*.

MOST *Reverend Father in God*, there is no one thing in this world, that of men truly zealous and *Christian*, in these later days of the world with greater earnestnes hath been desired, then that by a joint, and common consent of all the *Churches* rightly, and according to the *Cannons* of the Sacred *Scriptures*, *reformed*, there might be a *Draught* made, and divulged, containing, and expressing the Summ, and Substance of that *Religion*, which they do both concordably teach, and uniformly maintain.

That holy man (of happy remembrance) Dr *Cranmer*, (who sometime enjoyed that room in our *Church*, which Your *Grace* now worthily possesseth) in the days of that most godly young Prince, *King Edward the Sixth*, employed a great part of his *Arch-Bishop Cranmer.*

 time,

time, and ſtudy, for the effecting of that work; and imparted his thoughts with the moſt principal Perſons, and of rareſt Note in thoſe days for their Wiſdom, Piety, and Credit among the people of God throughout *Chriſtendom*. M. *Calvin*, underſtanding of his intent, addreſſed his Letters unto the ſaid *Arch-Biſhop*, and offered his ſervice, ſaying, *That might his labours ſtand the Church in ſtead*, Nè decem quidem maria, *it would not grieve him to ſail over ten Seas to ſuch a purpoſe.*

Unity of Doctrine in all *Churches Reformed.*

2. But this proving a work of much difficulty, if not altogether unpoſſible in mens eyes, eſpecially in thoſe days, to be brought about; the next courſe, and reſolution was, that every *Kingdom*, and *Free-State*, or *Principality*, which had abandoned the *Superſtitious*, and *Anti-Chriſtian Religion* of the *Church* of *Rome*, and embraced the *Goſpel* of *Chriſt*, ſhould divulge a *Brief* of that *Religion*, which among themſelves was taught, and beleeved, and whereby, through the mercy of God in *Chriſt*, they did hope to be ſaved. Which to Gods great glory, and the ſingular benefit, and comfort of all *Churches*, both preſent, and to come (as the extant *Harmony* of all their *Confeſſions* doth moſt ſweetly record) with no great labour was notably performed.

This work of theirs told the *Churches* in thoſe days, and doth us, and will inform our Poſterity; that not onely in every particular *State*, and *Kingdom*, but alſo throughout *Chriſtendom*, where the *Goſpel* was entertained, the *Primitive*, and *Apoſtolical* days of the *Church* were again reſtored. For the multitudes of them, that did beleeve (I ſpeak both *jointly* of all, and *ſeverally* of *each reformed* People, not of every *particular Perſon*, *fantaſtick*, *falſe Apoſtles*, and *perverſe Teachers*, *or Profeſſors* in any *Church*, who were not wanting even in the *Apoſtles* days) touching the *main* and *fundamental* Points of *true Religion*, were then of *one heart*, and of *one ſoul*, and did *think*, and *ſpeak one thing*, and *live in peace* *.

* *Ab initio Reformationis ardebant amore veritatis omnes Politici, Eccleſiaſtici, Plebei.* Jezler. de diutur. belli Euch. pag. 49.

Unity of Doctrine in the *Church of England* in King *Edward the Sixths* days.

3. The ſaid *Arch-Biſhop* (for unto whom better, after *God*, and the *King*, can we aſcribe the glory of this *Worthy Act?*) wrought this *Unity*, and *Uniformity* of *Doctrine* in this *Kingdom*, in the *Halcyon* days of our *Engliſh Joſias*, *King Edward the Sixth* of that name: and the ſame *Doctrine*, ſo by his means

eſtabliſhed

eſtabliſhed in the time of Peace (a notable work of Peace) like a Manly, Heroical, and Heavenly *Captain*, under our *General*, *Jeſus Chriſt*, he reſolutely, even with his Heart-blood, and in the fiery Torments, afterwards confirmed in the days of *Perſecution*.

A certain Learned Man, (ſpeaking of the *Religion* here then profeſſed, and writing unto the *Lords* of our late *Queens Councel*) doth ſay, *He* (meaning the *Papiſts* his Adverſary, who charged our *Church* with Diſcord, and Diſagreements about matters of Religion) *He ought* (ſaid he) *if he had been able, to have brought out the publick* Confeſſions, *and* Articles *of Faith, agreed in* King Edwards *time*; *and have ſhewed any in* England, *that*, *profeſſing the Goſpel*, *diſſenteth from the ſame.* So eſteemed he (and with him many thouſands of learned, and judicious men) of the Doctrine, then ratified by Authority, and profeſſed in this Kingdom. *Anno* 1552. *King Edward the Sixth.*

But thoſe days of our *Churches Peace* continued not long through our unthankfulneſs, and ſins; neither on the other ſide was our *Perſecution* permanent (through the goodneſs of God;) though for the time exceeding vehement, and violent. For, *nubecula fuit*, *& citò tranſiit*, it vaniſhed away quickly, as do many raging Storms, even upon the ſudden; yet not through the power of *Gun-powder*; and *Treaſons*; but through the force of ardent Prayers unto the Almighty. For, *Arma Eccleſiæ*, *Preces*. *Queen Mary.*

4. We find, that Mr *Latimer* (that Sacred, and Reverend *Father*) addicted himſelf very ſeriouſly in thoſe days unto the exerciſe of Prayers; and his principal, and moſt uſuall Prayers were, firſt, for *himſelf*; next, for the *afflicted Church* of *England*; and laſtly, for *Lady Elizabeth*, the deceaſed *King Edwards*, and *Queen Maries* Siſter. The Prayers of the perſecuted *Saints* for the reducing of *true Religion* into the *Realm*

For himſelf he prayed, that, as God had made him a *Miniſter*, and *Preacher* of his Truth: ſo he might conſtantly bear witneſs unto the ſame, and have the Grace, and Power to maintain it in the face of the World; even till the hour of death. For the *Church* of *England* he prayed, that God would be pleaſed once again to reſtore the *free Preaching* of the Goſpel. *Father Latimer.*

ſpel to this *Realm*, and this, with all poſſible fervency of Spirit, he craved at the hands of God. And for *Lady Elizabeth*, that he would preſerve, and make her a *comfort* to his then *comfortleſs* people in *England*. And the Almighty, and our Heavenly Father both heard, and granted all, and every of his Petitions.

Biſhop Parkhurſt.

Mr *Gualter*, that learned, painfull, and excellent *Divine* at *Tigure*, dedicating his Holy and *Chriſtian Comments* upon the *leſſer Prophets* unto Dr *Parkhurſt*, *Biſhop* of *Norwich*, (who, in the days of the forementioned *Queen Mary*, voluntarily had exiled himſelf ſo far as *Switzerland*, for his preſervation, if it might be, unto better times) ſaith of the ſaid *Parkhurſt*, that

Queen *Elizabeth.*

when he lived in *Tigure*, the *Lady Elizabeth* was ever in his mouth; her *Faith*, her *Wiſdom*, her *Magnanimous Spirit*, her *Virgineous*, and *chaſte Behaviour*, he would ever celebrate with high words, and commendations, and that God would guard, and ſafeguard her perſon for the good of his people, was his daily prayer: yea (ſaith the ſame *Gualter*) *orabant idem tecum pii omnes*, it was not *your Prayer* onely, but *all Gods people* ſo prayed beſides. And their Prayers were not made in vain. For both *Queen Mary* lived not long; and the *Lady Elizabeth* was placed in the Royal Throne; *Superſtition* was expulſed, and *true Religion* again, to the ſingular comfort, and multiplication of Gods people in this Kingdom, very ſolemnly reſtored.

True Doctrin reſtored *anno* 1558. and an *Uniformity* of the ſame eſtabliſhed, and publiſhed, *anno* 1562.

5. Notwithſtanding, an *Uniformity* of *Doctrine* to be taught, embraced, and profeſſed, by authority of the *Prince* and *State*, was not publiſhed till certain years after the *Queens* attaining the *Kingly Diadem*; but then *Articles of Religion*, to the number of *thirty nine*, drawn yet three years afore, were commended to the conſideration, and peruſal of the whole *Clergy* of both *Provinces*, in an orderly, and lawfull *Aſſembly*, or *Convocation* of theirs at *London*; and by a ſweet, and unanimous readineſs, thereupon by them allowed. This was effected in the year of our *Lord* 1562. in the ſame year, that the

Anno 1562.

mercileſs *Maſſacre* at *Vaſſey* in *France* was committed by the *Duke* of *Guiſe*; and the ſame very time alſo, that all the *Proteſtants*

testants in that Countrey of *France*, for holding, and professing the same *Doctrine*, were sentenced unto Death, and Destruction, by the *Parliament* at *Paris*: after which their condemnation ensued those horrible, and more then savage Murders and Slaughters of the *Religious*, and onely for their *Religion*, at *Carrascone*, at *Tholouse*, *Amiens*, *Tours*, *Sens*, *Agen*, *Aurane*, and many other *Cities*, *Towns*, and *Villages* throughout *France*.

A principal contriver of this *Uniformity* in *Religion*, and thereby *Unity* among us, was another *Predecessour* of Your Graces, even Dr *Parker*, the first *Arch-Bishop* of *Canterbury* in the said *Queens* days. *Arch-Bishop Parker.*

Hereupon wrote *Beza* from *Geneva*; *Doctrinæ puritas viget in* Anglia, *purè*, *& sincere*; "Religion flourisheth in *England*. *Zanchius*, from *Strasborough*; *Per hanc Reginam factum* "By her (meaning *Queen Elizabeth*) coming to the *Crown*, God a-"gain hath restored his *Doctrine*, and true *Worship*: and *Daneus*; "The whole compass of the World hath never seen any thing "more blessed, nor more to be wished then is her Government.

So now again flourished those *Apostolical Times* (as I may say) of *Unity*, and *Uniformity* of *Doctrine* in our *Church*. For then were there no Contentions, nor Dissensions, nor Thorny and Pricking Disputations among us, about Questions of *Religion*, *tantum res nobis cum satellitibus quibusdam Pontificiis* (as *Bishop Jewel* said) we then skirmished onely with the *Papists*. As it was at the building of *Solomons Temple*; so was it with us then. We set upon the building of *Gods House* (which is his *Church*) without *din*, without *noise*, and *stirs*. The Adversaries without heard us, and heard of our doings abroad by the Pens of the learned *Jewell*, *Nowell*, *Calfehill*, and such other *Architects* of ours: to our selves we were *comely as Jerusalem*, to our enemies *terrible as an Army of Banners*.

6. Also what afore, *viz.* in the year 1562. they had agreed upon the same at another *Assembly* at *London*, in the year 1571. and the thirteenth of *Queen Elizabeth*, according to an *Act of Parliament* then made, the said *Clergy* of *England* (the *Arch-Bishops*, and *Bishops* first beginning, and giving the example) Subscription required unto the Book of *Articles* in the year 1571.

ample) by their several *Subscriptions* with their own Hands, most readily did prove.

Anno 1572. Howbeit in the year next ensuing *scil. Anno* 1572. a year many ways *memorable*, especially for the great, and general *Massacre* of above an hundred thousand *Protestants* in *France*, chiefly in *Paris*, and the *Country* thereabout adjoyning, begun on * S. *Bartholomews Eve*; for *Pope Gregories* Excommunicating of *Queen Elizabeth*, for defending this *Doctrine*, and *Religion* which here we speak of; and thirdly, for the erecting of private *Presbyteries* now first in *England*: divers of the *inferior Ministers* in, and about *London*, and else-where in this *Kingdom*, not a little disturbing the quiet of our *State*, and *Peace*, some of them by untimely, and inconsiderate *Admonitions*, *Pamphlets*, and *Libels*; others by obstinate refusing to *subscribe*, as both *Law* did enjoyn, and their *Fathers* in *Christ*, and *Superiors* afore them had done. But these men speedily both by *Learning* were answered, and by *Authority* censured, suspended, or deprived.

*Bartholomæus flet; quia Gallicus occubat Atlas.

Unity of *Doctrine* still continued.

7. And yet not one of the *Recusants*, and so not one of *Englands Clergy*, either now, or afore, did ever oppugn the received, publick, and *Catholick Doctrine* of our *Church*; but most willingly approved, and applauded the same, as the Truth of God.

For even the *Admonitioners* themselves (which said, that they did strive for *true Religion*, and wished the *Parliament* even with perfect hatred to detest the *Church* of *England* whereof notwithstanding they were *Members*) even they do say, how *they* (meaning the *Bishops*, and their *partakers*) *hold the substance of Religion with us, and we with them.* And again, *We all* (of us) *confess one Christ.* And their *Champion* doth acknowledge, that her *Majesty* hath delivered us from the *spiritual Egypt* of *Popery*.

So that for *Doctrine* (I mean still for the *main Points* of Doctrine) there was now a sweet, and blessed concord among us: which *Unity* continued all that Holy, and Reverend *Fathers*, I mean *Arch-Bishop Parkers* Time, which was till the seventeenth year of *Queen Elizabeth*.

8. After

8. After him succeeded in the said *Archi-Episcopal Chair* Bishop *Grindal*, a right famous and worthy *Prelate*, and for *Religion* so sound, as in King *Edward*'s days (had the *Prince* lived a while longer) he had been promoted unto the *Bishoprick* of *London*, upon the *Translation* of Bishop *Ridley* unto *Durham* (for these things had the *State* then in purpose.) But God otherwise had decreed for their Advancements, as that the one of them should pass through the Fire unto the Kingdom of Heaven, and the other escape the dangers of many Storms, and Waters, before he came unto any Preferment at all. And so accordingly *Ridley* was burned, and *Grindal* banished, and both of them deprived either of Life, or Living, or both; and that for one and the same Cause, and Doctrine, which they had preached, and we profess. *Arch-Bishop Grindal.*

But the tempest being over-blown, Queen *Elizabeth* (Her self having likewise escaped the bloudy hands of Her cruel Enemies, yea and *Gun-Powder Trains*, and *Treasons* too, in most barbarous manner laid to have blown up her *Saint*-like, and sanctified *Body*, and *Soul*, into the Heavens; and all for her constant favouring and embracing this very Doctrine.) Her *Majesty* (not forgetfull what he had endured for the Cause of Christ, and his Church) advanced this zealous *Confessor*, and tried *Souldier*, unto the *See* first of *London*, (afore designed him) next of *York*, and lastly of *Canterbury*.

The *Care* of this Arch-Bishop was great to further the glory of God; but, through the envy and malice of his Ill-willers, his power was but small; his Place *high*, but himself made *low*, through some disgraces, by his potent Adversaries: which he meekly and patiently endured till his dying day.

9. During the time of this mans Troubles, among other, two things especially deserve Observation; One is, the flocking of *Jesuits* into the *Kingdom*, who afore then never came among us; The other is, the *insolency* and *boldness* of our home *Factions*. *The Factions increase, and grow confident.*

The *Jesuits* indicted *Councils*; summoned *Synods*; enacted and reversed *Orders*; and exercised *Papal Jurisdiction* among us: we not witting, nor so much as dreaming of any such matter.

The *Brethren* (for ſo did they ſtile themſelves) in their *Churches*, and *Charges*, would neither *pray*, nor *ſay Service*, nor *Baptize*, nor celebrate the *Lords Supper*, nor *Marry*, nor *Bury*, nor do any other *Eccleſiaſtical Duty* according to the *Law*: but after their own deviſings. And abroad (as if they had been acquainted with the *Jeſuitical Proceedings*, or the *Jeſuits* with their *Practices*) they had their *Meetings* both *Claſſical*, and *Synodical*; they ſet down *Decrees*, reverſed *Orders*, elected *Miniſters*, exacted *Subſcriptions*, and executed the *Cenſures* of *Suſpenſion*, and *Excommunication*, where they thought good.

The *Jeſuits* had for their *Provincial*, firſt *Robert Purſons*, alias *Cowbuck*, then *Weſton*, and laſtly *Garnet*, which (*Garnet*) continued in that Office, till the year 1605. when he was apprehended, and for moſt horrible, and Helliſh *Treaſons*, as an arrant *Traitor*, put to death in *Pauls Church-yard* the ſame year. And the *Brethren* had their (I know not what) *chief* Men. All of theſe reſiding in, and about *London*; and in ſpecial favour both with the *Gentry*, and *Vulgar people* of their ſeveral *Factions*: and ſo continued, multiplying their number, and growing *ſtrong*, even *head-ſtrong* in boldneſs, and *Schiſm*, till the dying day of this moſt Grave, and reverend *Arch-Biſhop*, which was in the Month of *July* 1583.

10. Some four Months afore whoſe Death, the ſaid *Brethren*, at a certain *Aſſembly* of their own appointing, among other things (as I find) decreed, that if *Subſcription* unto the Book of *Articles of Religion* (afore-mentioned, and ſtill meant) ſhould again be urged, the ſaid *Brethren* might ſubſcribe thereunto according to the *Statute*. Which declareth, that what Diverſity, and Diſagreement ſoever was about other matters, yet abode there ſtill a bleſſed *Unity* among us touching the *Foundation of Chriſtian Religion*. And this was in the twenty fifth year of *Queen Elizabeth*.

Unity of Doctrine ſtill holdeth among us.

Anno 1583.

11. Next unto him Dr *Whitegift*, then *Biſhop* of *Worceſter*, (a Man deſervedly unto that Dignity promoted, and for his manifold pains in Writing, Teaching, and defending the Truth; his Wiſdom in governing, and his well demeaning of himſelf every way, worthy the *double honour*, which he did enjoy,

Arch-Biſhop Whitegift.

enjoy, or the *State* could advance him unto) from thence was *Translated* unto the *See* of *Canterbury*.

No sooner was he confirmed in his *Office*; but, observing both the open, and intolerable contempt in many places of all *Church-Orders* by Authority prescribed; and hearing both of many secret *Conventicles*, and unlawfull *Assemblies* in his *Province*, and of the Tumults, and Garboils abroad, and even at his very Admission unto his Charge, raised in *Scotland*, and that for the self-same Cause, which by the *Brethren* here in *England* was maintained, and foreseeing the Dangers, and Troubles likely to ensue (for which he should give an account, if in time he sought not means to prevent them) he thought it his bounden *Duty* (for the preservation of *Unity*, and *Purity* in *Religion*, the preventing of further *Schism*, and the discovery of mens inclinations either unto *Peace*, or *Faction*) that all, and every *Minister Ecclesiastical* (having *Cure of Souls*) within the *Province of Canterbury*, under his own *Hand*, and by *Subscription*, should testifie his *consent*, both unto the points of *Religion* in the *Convocation*, *Anno* 1562. approved, and likewise unto other *Articles*, necessary for Concord sake, of all, and every man, *Ministers* especially to be acknowledged: and accordingly, by due course of *Law* called then thereunto. Which was done the very first year of his removal, and of Her *Majesty* the twenty sixth. *Subscription* the second time called for.

This of the *Brethren* was termed, *The woefull year of Subscription*; but, that they should so do, there was no cause, unless they are grieved, that *factious Spirits*, and *male-contented Ministers*, and *Preachers* were discovered, and their *erroneous*, and *Schismatical Opinions* brought into light. And surely never was their *Subscription* hitherto by Authority urged in this Land, but divers *new Fancies* (held yet for *Truths*) not to be doubted of, among the *Brethren*, were thereby detected, for Gods people to avoid as *Monsters*; neither hath our *Church* built by *imposing*, nor the *Adversaries* gained, at the long-run, by *refusing Subscription*. *Anno* 1584.

III. In the years 1571, and 1572. when *Subscription* first was required, the whole Land will witness, that many, and sundry

How basely the *Brethren* conceive of the *Doctrine*, by the *Bishops* agreed upon, and established by the *Prince*.

Books (as well in *Latin*, as *English*) then, and afterward flew abroad. In which we read, how then, and in those days, the Truth of God did in a manner but *peep out* (as it were) at the *Screen*; that *Cranmer*, *Parker*, *Grindal*, and all the other *Martyrs*, *Preachers*, and *Learned Men*, (which first in our Age "brought the light of the *Gospel* into the *Realm*) did see a little, "and had a glimpse of the Truth, but oversaw many things, "which in these days of the *Sun*-shine of the *Gospel*, men of "meaner gifts do see; and yet may not utter them without "great danger of the *Laws* (through the iniquity of the Times) "though the said things now seen be comprised in the *Book* of "God, and also be a part of the *Gospel*, yea the very *Gospel* it "self, (so true are they) and of such importance, as *if every "Hair of our Heads were a Life* (say the *Brethren*) we ought "to afford them in defence of these matters, the *Articles of "Religion* penned, and agreed upon by the *Bishops and Clergy*, "and ratified by the *Prince*, and *Parliament*, in comparison of "these things now revealed, and newly come to light, are but "Childish, and Toys.

Thus write they (as your *Grace* best knoweth, and I would have quoted the places where they may be read, had I either not written unto Your self, or did write unto a man unacquainted with their *Books*.) And had they here stayed, their Words had been able (without the more grace of God) to have moved the Parliament, and all the People of this Land (as they have prevailed but too much already with their too credulous *Favourites*) to think our *Church*, for all the *Reformation* wrought, and *Uniformity* in *Doctrine* established, to be much awry, and far from the Truth it should profess. But, setting down (as they have done) and publishing both what the Truth is, which now breaketh out, and offereth it self by their *Ministry* to the view of the whole World (which afore did but *peep out* at the *Screen*) and what the things be, which they of *mean Gifts* do see, and our *Fathers*, the *Martyrs*, *Bishops* and *Preachers*, both in King *Edward's* days, and afterwards (known and acknowledged to be men of excellent Parts) either did not see at all, or oversee; and what likewise the *Points* of *Doctrine* newly

now

now revealed, their *æternum Evangelium* (which without great danger may not be preached in *England*, no more then the Doctrine and Articles of the Church of *England* may be preached at *Rome*: and for defence whereof they ought to afford even their *very lives*, were they so many as the *Hairs* of every of their *Heads*) is, and be, they demonstrate themselves to be most childishly vain, and idle in their *imaginations*; which they take yet to be *illuminations* of the Spirit.

13. For all their *Doings*, and *Discourses* (to say the best of them) are but to erect a *new*, (which they term a *true*) *Ministery*, and their *Discipline* among us. The uncouth *Doctrine* of the factious *Brethren*.

Themselves do say, "The Controversie betwixt them and "us, is not (as *the* Bishops, *and their well-willers*) they would "bear the World in hand, for a *Cap*, a *Tippet*, or *Surplice*, "but for greater matters, concerning a *true Ministery*, and re-"*giment* of the Church, according to the *Word*: the one "whereof, that is, a *true Ministery*, they shall never have, till "*Arch-Bishops*, and *Bishops* be put down, and all *Ministers* "made *equal*; the other also will never be brought to pass, till "*Kings* and *Queens* do subject themselves unto the Church, "and submit their Sceptres, and throw down their Crowns "before the Church, and lick up the dust of the feet of the "Church, and willingly abide the *Censures* of the *Church*, "that is, of the *Presbytery*. For as the *Church* is subject unto "the *Civil Magistrate*, in respect of his *Civil* Authority: so "must the *Magistrate*, the *King* and *Queen*, subject them-"selves, and be obedient to the just and lawfull Authority of "the *Church*. The *Civil Magistrate* is none *Officer* at all of "the *Church*. For *Church-Officers* be *non Magnates*, *aut Te-*"*trarchæ*, not *gracious*, or *honourable Lords*, but *Ministers of* "the *Church*. The *Presbytery* is the *Church*, and every *Congre-*"*gation* or *Church*, should and must have in it a *Presbytery*.

This is the *Light*, which indeed the *Martyrs* never saw; the *Religion* which our *Brethren* strive for; the *Truth*, which they may not preach; not *Childish Doctrine*, like the *Bishops Articles*, but the *wise Gospel*, the *main*, and *material Points* of

of *Religion*, now in the *last days* of all (yea after the eighth *Thorow-breaking* of H. N. his *Evangelium Regni*) revealed, and for furtherance whereof they are to *lend*, and *spend* even all their *lives*, if occasion be ministred.

14. Strange, and strong *Delusions*: First, to take these, and other such *Assertions* for *Truths*, and heavenly *Mysteries*, which are but the *Fancies of troubled Brains*, not grounded, nor truly gathered from Gods Word.

Next, to teach one another, and all their *Favourers*, how they should be as ready, and prepared even for these matters, to give other their *Livings*, and to give their *Lives* (were they as many *as the Hairs of all their Heads*,) as *Cranmer*, *Ridley*, *Latimer* did; and *Parker*, *Grindal*, and all other *Preachers* would, and every *Christian* Man and Woman should, if they be called thereunto for the *Apostolical*, and *Catholick Doctrine* of our *Church*, which all Gods people do know, and the *Brethren* themselves (as afore hath been noted) do confess, is originally from God, and his written Word.

These, and many more (too many here to be *recapitulated*) such *Phantasies* of theirs, or *Phrenzies* rather, this first *Subscription* brought first to light, and (yet happy had it been for Gods *Church* and *People*, they had never been broached.)

Of the second *Subscription* urged *Anno* 1584.

15. Semblably, the next *Subscription* called for by the last *Arch-Bishop*, your *Lordships Predecessor*, in the year 1584. discovered even the very thoughts and desires of those *Brethren* before, but now stiled *Faithfull Brethren*, which have, and do seek for the *Discipline*, and *Reformation* of the *Church*.

Many *Treatises* afore, but now, and divers years ensuing, they flew about, and abroad like *Atoms*, and by them the *same* things, which afore, but in a *differing sort*, and in *other words* they publish.

For touching *Church-Officers*, they name *who*, and *how many* sorts they be of them, viz. *Doctors*, *Pastors*, *Governours*, *Deacons*, and *Widows*, no more, no fewer.

They say, every *Church* must be furnished with a *Teacher*, and a *Pastor*, as with two *Eyes*; with *Elders*, as with *Feet*; with *Deacons*, as with *Hands*. Every *Congregation* must have *Eyes*, *Hands*,

Hands, and *Feet*; and yet neither all, nor at all any *Congregation* is to have an *Head*, answerable to those *Face*, *Hands*, and *Eyes*.

The *Doctor*, by their *Doctrine*, must be a *distinct Minister* from the *Pastor*, and only teach *true Doctrine*, and neither *exhort*, nor *apply* his *Doctrine* according to the *Times*, and his *Auditory*, nor *minister* the *Sacraments*. For these things the *Pastor* is to perform. Which *Pastor* also, whensoever he *administreth* the *Sacraments*, must necessarily make a *Sermon*, or else he committeth *Sacriledge*.

And concerning *Discipline*, by their *Doctrine*, every *Congregation* must have *absolute* Authority, to *admonish*, to *censure*, to *excommunicate*, and to *anathematize* all offending Persons, yea even *Kings*, and *Princes*, if they be of the *Congregation*. And no *Prince*, but must be of some *Parish*, and under one *Presbytery* or other, always. Where this Power is not, in their judgements, one of the *Tokens* of *a true Church* is wanting. For this *Discipline* with them is a *mark* of the *Church*, and numbred among the *Articles* of their *Faith*.

16. This (say they) is the *great cause*, the *holy cause*, which they will never *leave suing for*, though there should be a *thousand Parliaments* in their days, until either they *obtain* it, or bring the Lord in *vengeance*, and *blood*, against the *State*, and the whole *Land*, for repelling the same. The *Discipline* is *God's holy Yoke*, *God Sceptre*, *Thy kingdom*, and *Throne of* Christ. The *Brethrens* divine Conceits of their *Discipline*.

Our Controversie is, (say they) *whether* Jesus Christ *shall be King*, *or no*. Again, *The end of all our travail is*, *to build up the Walls of* Jerusalem, *and to set up the Throne of* Jesus Christ, *our heavenly King*, *in the midst thereof*; *the advancing whereof is a testimony unto us*, *that we shall have part in that glory which shall be revealed hereafter*.

So learn we now from their said *Books*, learned, and *demonstrative Discourses* (which the *Fathers*, and our *forefathers* never saw, nor had learned) both, that their *Discipline* established, and exercised, is a *visible Mark* of a *true Church*, and to desire the advancement of the same, an *invisible Token* of an *elect Child of God*: so as neither is that a *Church*, at least no

no *true Church*, where their *Discipline* is not; neither they but *titular Christians*, no *true Christians* indeed, which either sigh, or seek not to have it established, and *Presbyteries* in every *Parish* to be advanced.

The *Brethren* renew, and continue their base Conceits of the publick *Articles* of our *Religion*, in comparison of their *new Gospel*.

17. The *Articles* of our *Religion*, (concluded upon by the *Reverend Clergy* of our *Church*) with these learned, and all-seeing *Brethren*, are but the *Bishops Decrees*, the *Articles* of the *Convocation-Houses*, and reveal some little Truth: but these wise *Brethren* (so *Faithfull* have they been between God and his *Church*) they have not failed to shew us the *whole Counsel* of God.

And yet these *faithfull Brethren*, either through forgetfulness or frailty, or (which I rather think) forced thereunto by the power of Truth, do plainly confess, that those very *Decrees* of our *Bishops*, and *Articles* of the *Convocation-House*, even that *little, little part* of the *Gospell*, which the said *Bishops* and *Martyrs* brought to light, and hath enlightened the whole *Realm*, containeth the very *fundamental Points* of *Christianity*.

Whereof I still gather, That had their *newly-revealed*, termed *Learned Discourses*, and *Doctrines*, touching *Discipline*, and their *Presbyteries* (howsoever with goodly and glorious *Titles*, to ravish poor hearts with the desire thereof, brandished, and set out) never been divulged, or preached; we may be *saved*; but, without knowing and believing the *Articles* or *Doctrine* of our *Church* (which yet is not ours, but *Gods*) there is no *salvation* ordinarily to be looked for of any man: so *true*, and of such *necessity* is this; so *impertinent*, and *unneedfull*, the *other*.

18. *Octogesimus octavus mirabilis annus*: it was *prophesied* to be a *Wonderfull year*, long afore it came, and will never be *forgotten* now it is past.

Anno 1588. Queen *Elizabeth* opposeth Her Authority against the *Brethrens Books*, and *Writings*.

Among the things, for which the year *Eighty eight* is famous, one, and not of least regard, is, That, afore it expired, these *Books* of the *Brethren*, by a *Proclamation* from Queen *Elizabeth*, were denounced *Schismatical*, and *seditious*; and the *Doctrine* in them contained, *erroneous*, tending to perswade, and bring in a *monstrous*, and apparent *dangerous Innovation* within Her

Dominions,

Dominions, and *Countries*; and to make a change even a dangerous change of the form of Doctrine then in use. And therefore the said *Books* were commanded to be brought in, and delivered into the hands of Authority; and special charge given, that no more of that nature should come abroad, or be Printed.

Whereby (so much as in that blessed *Queen*, whose Name with eternal honour shall be recorded) these new Fancies of the *Brethren* were hissed, and exploded out of this Christian Kingdom; and the *Articles*, or publick *Doctrine* of our *Church* confirmed, countenanced, and by the Royal Prerogative of that Peerless *Prince* more strongly ratified, and commended to Her awfull and good *Subjects* then afore.

19. The zeal of Learned and Godly Men hereupon was inflamed, and their courage so increased, as whereas afore this time but one, or two, or a very few (the first whereof was Your *Lordships* immediate *Predecessor*, whose memory be always honourable among the *Saints*) did encounter the Brethren, and oppugned their Fancies: now an Army of most valorous and resolute *Champions* and *Challengers* rose up, which then, and divers years ensuing (among whom as Your Grace was the first in time, which gave the onset: so are you to be reckoned with the first and best for Zeal, Wisdom, and Learning) did conflict with these Brethren, defend the Prelacy, stood for the *Prince*, and *State*, put the *new Doctors* to the foil, profligated the *Elders*, set upon the *Presbytery*, and so battered the *New Discipline*, as hitherto they could never, nor hereafter shall ever fortifie and repair the decays thereof.

Most Learned and Worthy Men set themselves against the *Brethren*, and the *Presbytery Discipline*.

20. Notwithstanding what the Brethren wanted in Strength and Learning, they had in wiliness; and, though they lost much one way in the general and main point of their *Discipline*, yet recovered they not a little advantage another way, by an odd, and new device of theirs, in a special *Article* of their *Classical Instructions*.

A Stratagem of the *Brethren*.

For while these *Worthies* of our *Church* were employing their Engines and Forces, partly in defending the present Government *Ecclesiastical*, partly in assaulting the *Presbytery*, and

new *Diſcipline*, even at that very inſtant the *Brethren* (knowing themſelves too weak either to overthrow our Holds, and that, which we hold, or to maintain their own) they abandoned quite the *Bulwarks*, which they had raiſed, and gave out were impregnable; ſuffering us to beat them down, without any, or very ſmall reſiſtance: and yet, not careleſs of their affairs, left not the Wars for all that, but from an odd Corner, and after a new Faſhion, which we little thought of (ſuch was their cunning) ſet upon us afreſh again, by diſperſing in printed Books (which for ten years ſpace before they had been in hammering among themſelves to make them compleat) their *Sabbath* Speculations, and *Presbyterian* (that is, more then either *Kingly*, or *Popely*) Directions for the obſervation of the *Lords day*.

Anno 1595.

This Stratagem of theirs was not obſerved then, neither (I fear me) is regarded, as it ſhould be, yet: and yet did, and ſince hath, and doubtleſs in time to come, if it be not timely ſeen unto, with unſound Opinions and Paradoxes will ſo poiſon many, as the whole *Church* and *Common-weal* will find the danger and inconvenience of them: ſo plauſible are they to men either popularly Religious, or prepoſterouſly and injudiciouſly zealous.

Certain fruits, and effects of the *Sabbatarian* Doctrine publiſhed by conſent of the *Brethren*.

21. In this their ſally (as I ſaid before) they ſet not upon the *Biſhops*, and their Calling, their *Chancellors*, &c. (as *Popiſh* and *Anti-Chriſtian*) they let them alone, ſeeing, and knowing they are too well back'd for them to ſubvert: but (which are of great, all, and almoſt of the ſame antiquity with *Biſhops* divers of them, and I had almoſt ſaid as neceſſary) they ruinate, and at one blow beat down all Times and Days, by juſt authority deſtined to Religious and Holy uſes, beſides the *Lords day*, ſaying plainly, and in peremptory words, that the *Church* hath none authority, ordinarily, or from year to year perpetually to ſanctifie any other day to thoſe uſes, but onely the *Lords day*.

They build not *Presbyteries* expreſſedly (though under hand, if it be well marked, they do erect them in their Exerciſes of the *Sabbath*:) but they ſet up a new *Idol*, their *Saint Sabbath*

bath (earſt in the days of *Popiſh* blindneſs St *Sunday*) in the midſt, and minds of Gods people.

By the former, they have opened not a gap, but a wide gate unto all Licentiouſneſs, Liberty, and Profaneneſs on the *Holy-days*, (which is readily and greedily apprehended of all ſorts of people every where, eſpecially of their Favourites) to the high diſhonour of God, decay of Devotion, hindrance of *Chriſtian* Knowledge, and Wiſdom in all ſorts, eſpecially in the vulgar multitude, and poor ſervants, advantage of the common enemies, and groſs contempt of the neceſſary and laudable Orders of our *Church*. By the later, they have introduced a new, and more then either *Jewiſh*, or *Popiſh* Superſtition into the Land, to no ſmall blemiſh of our *Chriſtian Profeſſion*, and ſcandal of the true ſervants of God, and therewith Doctrine moſt Erroneous, Dangerous, and *Anti-Chriſtian*.

22. Their Doctrine ſummarily may be reduced unto theſe two heads, whereof the one is, that the *Lords Day* (even as the *Old Sabbath* was to the *Jews*) muſt neceſſarily be kept, and ſolemnized of all and every *Chriſtian*, under the pain of eternal condemnation both of Body and Soul. *The ſum of the Sabbatarian Doctrine broached by the Brethren.*

The other, that under the ſame penalty it muſt be kept from the higheſt to the loweſt, both of *King*, and *People*, in ſort, and manner as theſe *Brethren* among themſelves have deviſed, decreed, and preſcribed.

The former of theſe is like that of the falſe Apoſtles, which came from *Judea* unto *Antioch*, and taught the *Brethren*, that unleſs they were circumciſed after the manner of *Moſes*, they could not be ſaved. Whom the *Apoſtles*, *Paul* and *Barnabas* firſt, and afterwards *Peter*, *James*, and the reſt at *Jeruſalem* both zealouſly did reſiſt, and in their *Synod*, or *Convocation* powerfully ſuppreſs.

The later, as bad as that, hath been the Mother of many *Heretical* Aſſertions, and horrible Concluſions.

I have read (and many there be alive which will juſtifie it) how it was Preached in a Market-Town in *Oxfordſhire*, that to do any ſervile work, or buſineſs on the *Lords Day*, is as great a ſin, as to *Kill* a man, or to commit *Adultery*. It was

Preached in *Somerſetſhire*, that to throw a Bowl on the *Sabbath-Day*, is as great a ſin, as to *Kill* a Man. It was Preached in *Norfolk*, that to make a *Feaſt*, or *Wedding-dinner* on the *Lords Day*, is as great a ſin, as for a *Father* to take a *Knife and cut his childs throat*. It was Preached in *Suffolk* (I can name the man, and I was preſent when he was convented before his Ordinary for Preaching the ſame) that to ring more *Bells* then one upon the *Lords Day* to call the people unto the *Church*, is as great a ſin, as to commit *Murder*.

When theſe things I read, and heard, mine heart was ſtricken with an horrour, and ſo is it ſtill, when I do but think of them, and calling into mind the *Sabbath Doctrine*, at *London*, Printed for *J. Porter*, and *T. Man*, *Anno* 1595. which I had read afore (wherein very many things are to this effect) I preſently ſmelt both whoſe *Diſciples* all thoſe Preachers are; and that the ſaid Doctrine had taken deep impreſſion in mens hearts, and was diſperſed (while our Watchmen were otherwiſe buſied, if not aſleep) over the whole Kingdom.

The *Brethrens* Doctrine of the *Sabbath* called in by Authority, and forbidden any more to be printed,

23. It is a comfort unto my Soul, and will be till my dying hour, that I have been the Man, and the Means, that the *Sabbatarian* Errours and Impieties are brought into light, and knowledge of the *State*; whereby whatſoever elſe, ſure I am, this good hath enſued, namely, that the ſaid *Books* of the *Sabbath* (comprehending the above-mentioned, and many more ſuch fearfull and Heretical Aſſertions) have been both called in, and forbidden any more to be Printed and made common. Your *Graces* Predeceſſor, *Arch-Biſhop Whitegift*, by his *Letters*, and *Officers* at *Synods* and *Viſitations*, *Anno* 1599. did the one: and Sr *John Popham Lord Chief Juſtice* of *England*, at *Bury* St *Edmonds* in *Suffolk*, *Anno* 1600. did the other.

Anno 1599, 1600.

And both theſe moſt Reverend, Sage, and Honourable Perſonages by their Cenſures have declared (if men will take admonition) That the *Sabbath Doctrine* of the *Brethren* agreeth nei her with the *Doctrine* of our *Church*, nor with the *Laws* and *Orders* of this Kingdom; diſturbeth the *Peace* both of the *Common-weal* and *Church*; and tendeth unto *Schiſm* in the one, and *Sedition* in the other: and therefore neither to be

back'd,

back'd, nor bolstred by any good *Subject*, whether he be *Church* or *Common-weal* man.

24. Thus have Errours and noisom Doctrines (like *Boils* and *Botches*) ever and anon risen up (to the overthrow of our *Churches* health, and safety if it might be) but yet (such hath been the Physick of our *Discipline*) as what by lancing, purging, and other good means used, the Body still hath been upholden, and preserved from time to time. Purity of Doctrine all Queen *Eliz.* Reign maintained in *England*.

And well may Errours (like gross humors and Tumors) continue among us (as never *Church* was, or will be quite without them, while it is Militant here upon Earth:) yet are they not of the substance at all of our *Religion*, or any part of our *Churches Doctrine* (no more then ill Humors which be in, are of the Body; or dregs in a Vessel of Wine be any part either of the Vessel, or Wine) which remaineth, as at the first, most sound, and uncorrupted; and so continued even untill the dying day of that most Illustrious, and Religious Princess *Queen Elizabeth*.

The very *Brethren* themselves, do write, that,

In regard of the common ground of *Religion*, and of the *Ministery*, We are all one. We are all of one Faith, one Baptism, one Body, one Spirit, have all one Father, one Lord; and be all of one Heart against all Wickedness, Superstition, Idolatry, Heresie; and we seek with one Christian desire the advancement of the pure Religion, Worship, and Honour of God. *Anno* 1601.

We are *Ministers* of the *Word* by one Order; we administer Prayers and Sacraments by one Form; we Preach one Faith, and substance of Doctrine. And we praise God heartily, that the true Faith, by which we may be saved, and the true Doctrine of the Sacraments, and the pure Worship of God, is truly taught, and that by publick Authority, and retained in the *Book* of *Articles*. Hitherto the said *Brethren*. And this was their Verdict of our *Churches Doctrine* in the last year save one of Queen *Elizabeths* Reign; then which nothing was ever more truly said, or written. And this *Unity* and *Purity* of Doctrine She left with us, when She departed this World.

25. Now

King *James.*

Anno 1603.

25. Now, after *Elizabeth*, reigned Noble *James*, who found this our *Church* (as all the World knoweth) in reſpect of the grounds of *true Religion*, at Unity; and that Unity in Verity, and that Verity confirmed by publick and Regal Approbation.

King *James* abuſed, and troubled with falſe *Informations*, and *Petitions* of the *Brethren.*

Theſe Eccleſiaſtical Miniſters therefore (though a thouſand for number) who at His *Majeſties* firſt coming into this Kingdom either complained unto His Highneſs of (I know not what) Errours and Imperfections in our *Church*, even in Points of Doctrine (as if She had erred in matters of Faith) or deſired, that an Uniformity of Doctrine might be preſcribed (as if the ſame had not already been done to His hands;) or (as weary, belike of the old, by *Queen Elizabeth* countenanced and continued) deſired His Majeſty to take them out a new Leſſon (as did the ſeventy one *Brethren* of *Suffolk*) are not to be liked.

Neither can we extoll the goodneſs of our God ſufficiently toward our King, and us all, for inſpiring His Royal heart with holy wiſdom to diſcern theſe unſtrayed and troubleſome ſpirits; and enabling his Highneſs with Power, and Graces from above, to decree Orders and Directions for the general benefit and Peace of the whole *Church*; neither ſuffered He His eyes to ſleep, nor His eye-lids to ſlumber, nor the temples of His head to take any reſt, till He had ſet them down afore all other, though never ſo important and weighty affairs of the Crown and Kingdom.

King *James* Patronizeth the Doctrine, and Religion countenanced by Queen *Elizabeth.*

26. My ſelf have read, and thouſand thouſands, with an hundred thouſand of His *Subjects* beſides, have either read, or heard of *Proclamations* after *Proclamations* (to the number of ſix, or ſeven at leaſt) of Books, and open Speeches of His *Majeſty*, uttered in the *Parliament-Houſe*, (and all of them made vulgar within a year, and little more, after His happy ingreſs into this Kingdom, and taking the adminiſtration of this moſt famous and flouriſhing Empire upon Himſelf) whereby the *Doctrine* in this Land allowed, and publickly graced, and embraced of all ſorts at His entrance into the *Realm*, hath been not onely acknowledged to be agreeable to Gods Word,

Word, sincere, and the very same which both His Highness, and the whole *Church*, and Kingdom of *Scotland*, yea, and the *Primitive Church* professed; but also by His authority Regal, and Paramount (as one of the main Pillars, supporting His Estate) ratified to continue; and all hope either of allowing, or tolerating in this Kingdom of any other Doctrine, Religion or Faction whatsoever, opposite, or any way thwarting the Faith, and Confession of the *Church* of *England*, in most plain, pithy, and peremptory words and speeches cut off.

The year 1592. was not more famous for the Uniformity of Doctrine in Religion then concluded, then the year 1604. is memorable, and will be for seconding the same: neither got the *Clergy* in those days more credit in composing the *Articles* of our Unity in Faith, then did the last Convocation (wherein your *Grace*, then *Bishop* of *London*, was present, and President) in ratifying the *Acts* and *Articles* of their *Antecessors*; neither was *Queen Elizabeth* more honoured in establishing them at the first, then is our *King James* renowned, and more and more will be for approving under the *Great Seal* of *England*, the late, and last *Constitutions*, and *Canons Ecclesiastical*. *Domini incarnati. Anno* 1604.

27. Whereby no person shall hereafter be received into the Ministery, nor neither by *Institution* or *Collation* admitted to any *Ecclesiastical* Living, nor suffered to Preach, to Catechise or to be a Lecturer, or Reader of Divinity in either *University*, or in any *Cathedral*, or *Collegiate Church*, *City* or *Market-Town*, *Parish-Church*, *Chappel*, or in any other place in this *Realm*, except, &c. and except he shall first subscribe to these three *Articles*, &c. Whereof the third is, that he allowech the Book of *Articles of Religion*, &c. Nor any licensed to Preach, read Lecture, or Catechise, coming to reside in any *Diocess*, shall be permitted there to Preach, read Lecture, Catechise, or minister the Sacraments, or to execute any other *Ecclesiastical* Function (by what authority soever he be thereunto admitted) unless he first consent, and subscribe to the three *Articles*. Subscription the third time urged.

Neither

Neither shall any man teach either in *publick School*, or in *private House*, except he shall first *subscribe* to the *first*, and the *third Articles* simply, &c.

Neither shall any man be admitted a *Chancellor*, *Commissary*, or *Official*, to exercise any *Ecclesiastical Jurisdiction*, except, &c. and shall *subscribe* to the *Articles of Religion*, agreed upon in the *Convocation* in the year 1562, &c.

And likewise all *Chancellors*, *Commissaries*, *Registers*, and all other, that do now possess, or execute any places of *Ecclesiastical Jurisdiction*, or *Services*, shall before *Christmass* next in the presence of the *Arch-Bishop* or *Bishop*, or in *open Court*, under whom, or where they execute their *Offices*, take the same *Oaths*, and *subscribe* as before is said; or upon refusal so to do, shall be suspended from the execution of their *Offices*, until they shall take the said *Oaths*, and *subscribe* as aforesaid.

Of the *Subscription* called for.

28. In which *Constitutions* the Wisdom of His *Highness* shewth it self to be excellent, who indeed (as exceeding necessary, both for the retaining of Peace in the *Church*, and preventing of *new Doctrine*, *curious Speculations*, and *Offences*, which otherwise daily would spring up, and intolerably increase) calleth for *Subscription*, in testimony of mens cordial consent unto the *received Doctrine* of our *Church*, but exacteth not their *Oaths*, as some do; much less *Oaths*, *Veins*, and *Subscription* too, (but onely in a particular respect, and that of a very few in *publick Office*) as our Neighbours have done.

Again, he requireth *Subscription*, but not of *Civil Magistrates*, not of the *Commons* (as elsewhere some do) not of every Man, yea of Women as well as of Men (as did the persecuted *Church* at *Franckford* in *Queen Maries* days) not of *Nobles*, *Gentlemen*, and *Countries*, (as in *Scotland* was enacted in our *Kings Minority*,) but onely of *Ecclesiastical Ministers*, *Teachers*, and *Spiritual Officers*, or of those which would be such; and so do the *Reformed Churches* in *France* and *Germany* at this very day.

Last of all, His *Majesty* calleth for *Subscription* unto *Arti-*

cles

cles of *Religion*, but they are not either *Articles* of his own, lately deviſed; or the old newly furbiſhed; but the very *Articles* agreed upon by the *Arch-Biſhops*, and *Biſhops* of both *Provinces*, and the whole *Clergy* in the *Convocation* holden at *London*, and that in the year of our Lord God 1562, [a], and unto none other; even the ſame *Articles*, for number Thirty nine [b], no more, no fewer; and for words, ſyllables, and letters, the very ſame, unaugmented, undiminiſhed, unaltered.

[a] Can. 2. 127.

[b] Ibid.

29. And being the ſame, the whole World is to know, that the *Church* of *England* is not in *Religion* changed, or variable like the Moon, nor affecteth novelty, or new Leſſons, but holdeth ſtedfaſtly and conſcionably that Truth, which by the *Martyrs*, and other *Miniſters* in this laſt Age of the World, hath been reſtored unto this Kingdom; and is grounded upon Gods written word, the onely Foundation of our Faith. The Church of *England* ſetled, and conſtant in her *Religion*.

And being the ſame, all men again may ſee, that we are ſtill at Unity both among our ſelves at home, and with the Neighbour *Churches* abroad in all matters of chiefeſt importance, and fundamental Points of *Religion*, though our Adverſaries the *Papiſts*, would fain bear the contrary into the common Peoples heads.

And being the ſame, there is now (as alſo from the firſt reſtauration of the *Goſpel* among us there hath been) an Uniformity likewiſe of *Doctrine* by Authority eſtabliſhed, which at the Kings firſt arrival among us was ſo much deſired by the *Brethren*.

And finally being the ſame, let us not doubt, but perſwade our ſelves, that we ſhall find the *Anti-Chriſtian Church* of *Rome* too the ſame, which, for the ſame *Doctrine*, and for none other cauſe perſecuteth all *Chriſtian Churches*, but ours of *England* eſpecially, with fire, ſword, and powder in moſt horrible, yea, and Helliſh manner: the effect of whoſe hatred againſt us, as we have often ſeen, ſo eſpecially had we felt the ſame the next year after our Kings ratification of theſe *Articles*, had not our ever merciſull God moſt miraculouſly detected both the Treaſon, and Traitours. For which his Favours his holy *Anno* 1605.

Name be glorified of us, and our posterity, throughout all Generations.

The *Brethren* no Changelings.

30. So our *Church* is the same. But the *Brethren*, the faithfull, and godly *Brethren* too the same now, which they have also been. If they be, then will they not deny (which *Anno* 1572. they writ) that We hold the substance of *Religion* with them; nor (which *Anno* 1602. they published, and is afore remembred) That the true Faith, by which we may be saved, and the true *Doctrine* of the *Sacraments*, and the pure Worship of God be truly taught, and that by publick Authority, and retained in the Book of *Articles*. And in this Confession I pray God they may constantly persevere.

Howbeit even these men (which in a generality do allow the *Doctrine* of our *Church*) being called by Authority to acknowledge their assent unto every *Article* thereof in particular, they do not a little debase the estimation of this *Doctrine* of ours, and shew themselves but too apparent, and professed dissenters from the same. And though all of them do, and will approve some: yet not one of them will subscribe unto all, and every of the *Articles*.

For unto the *Articles* of *Religion*, and the *Kings Supremacy*, they are willing to subscribe. And they may subscribe (as afore hath been noted) unto such of them, as contain the sum of *Christian* Faith, and the *Doctrine* of the *Sacraments*. But unto the same *Articles*, for number thirty six, agreed upon in this *Convocation* at *London*, *Anno* 1562. they neither will, nor dare, nor may subscribe. For neither the rest of the *Articles* in that *Book*, nor the *Book* of *Common Prayer*, may be allowed; no, though a man should be deprived from his Ministery for it (say the said *Brethren* in a certain *Classical* Decree of theirs) The late *Politician* is not afraid to move the High and most Honourable Court of *Parliament*, that Impropriations may be let to Farm unto Incumbent *Ministers*, *viz.* which faithfully preach in the *Churches* the true *Doctrine* of the *Gospel*, according to the *Articles* of *Religion*, concerning *Faith*, and *Sacraments*; meaning, that such *Ministers* as preach the same *Doctrine*, if they proceed to the rest of the *Articles*, concerning either Conformity

formity in externall, and Ceremonial matters; or Uniformity in other points of *Doctrine* contained in that *Book*, should not be partakers of that benefit, or of Benefices Impropriate.

Why the *Brethren* will subscribe unto some, but not unto all the *Articles*.

1. If it be demanded, What the causes may be, why they will subscribe unto some, but will not unto all, or why they will unto those *Articles* which concern *Faith*, and the *Sacraments*, but will not unto the rest subscribe? The Reasons thereof be two, whereof

The one is, for that, in their opinion, there is no Law to compell them to subscribe unto all. For (say the *Brethren* resiant I know not where,) We have always been ready to subscribe to the *Articles* of *Religion* concerning the *Doctrine* of *Faith*, and of the *Sacraments*, which is all that is required by Law. Also the *Brethren* in *Devonshire*, and *Cornwall*, We are ready (say they) to subscribe to the third (which concerneth the *Book* of *Articles* of *Religion*) so far as we are bound by Statute, concerning the same, *viz.* as they concern the *Doctrine* of the *Sacraments*, and the Confession of the true *Faith*. And the two and twenty *London Brethren* tell King *James* to his head, how the Subscription which he calleth for, is more then the Law requireth.

Their other reason is, because (as the *Lincolnshire* Brethren do say) sundry (as the *London Brethren* affirm) many things in that *Book* be not agreeable, but contrary to Gods Word.

2. If these things be true, which they do alledge, surely then are those men to be chronicled for the *Faithfull*, the *Godly*, and *Innocent Brethren* indeed, whom neither present Benefices can allure, nor the angry Countenance, and displeasure of a King, even of the Puissant, and Powerfull King of *Great Britain*, can force to do any thing at his beck and pleasure, either against Law, or for which there is no Law, and who had rather to forego all their Earthly Commodities and Livings, yea and go from their Charges and Ministery, and to expose themselves, their Wives and Children, to the miseries of this World (grievous for our flesh and blood to endure,) then to approve any thing for true, and sound by their Hands, which is oppo-

oppoſite, or not agreeable to the revealed Will, and *Scriptures* of God.

But if theſe Allegations of theirs be but weak, and ſinfull ſurmiſes, or rather apparently moſt falſe, ſcandalous and ſlanderous imputations to their *Prince*, their Mother-*Church*, and this *State*, then doubtleſs, as even the *Chriſtians* now living, cannot but take them: ſo the Ages to come will everlaſtingly note, and cenſure them both for diſloyal Subjects, that ſo traduce a truly, and moſt *Chriſtianly* Religious King; ill-deſerving children, that ſo abuſe their Honourable, and Reverend Fathers, and Superiours of *State* and Authority; turbulent ſpirits, not peaceable men, which raiſe ſuch broils, troubles, and diviſions in the *Church*, and Kingdom (the iſſues whereof no tongue can foretell, and are fearfull being thought of) without cauſe: and finally, neither faithfull, nor godly Preachers, but ungodly broachers of untruths and ſlanders, and the very authors, and fautors of horrible confuſion and faction in Gods *Church*, whoſe Peace they ſhould ſeek, and promote even with their deareſt blood.

33. Since the *Statute* for Uniformity in *Rites* and *Doctrine* was firſt enacted, more then thirty five years have paſſed, in all which ſpace, neither the *Brethren* now being, nor the *Brethren* afore them living, have hitherto ſhewn, of the Thirty nine *Articles*, for names, and titles, *which*, for number, *how many* the *Articles* be, which *Eccleſiaſtical Miniſters* neceſſarily muſt, how many which they may not, or need not, unleſs they liſt, ſubſcribe unto (which I am ſure they, or ſome of them, at one time or other would have expreſſed) had the Law favoured their Recuſancy, and they been able to have juſtified their *Maxime*, which is, That they are not compellable by Subſcription to approve them all. Again, ſince the firſt eſtabliſhment of that *Statute*-Law, the moſt Reverend Fathers, and truly reformed *Miniſters* of this *Church* (ſound, for Judgement; profound, for Learning; zealous, for Affection; ſincere, for Religion; faithfull, in their *Churches*; painfull, in their charges; more profitable many ways; of as tender conſciences every way, as any of theſe *Brethren* combined,) according both to their

bounden

bounden duties, and (as they are perſwaded) to the very purport, and true intent of the ſaid *Statute*, have always both with their mouths acknowledged, and with their pens approved the Thirty nine *Articles* of our Religion for truths, not to be doubted of, and godly.

Yea, and the *Brethren* too themſelves (which now ſo ſcrupulouſly, when they are orderly called thereunto, do hold back their hands, and will ſubſcribe but choicely unto ſome of them) even they with their mouths (which is equivalent, and all one) have, and that according to the *Statute* (or elſe their Livings be void) upon the firſt entrance into all, and ſingular their *Eccleſiaſtical* Benefices, openly both read, and teſtified their conſent unto the ſaid *Articles*, for number even Nine and thirty, acknowledging them, I ſay, all of them to be agreeable to Gods Word; whereof the people in their ſeveral charges be ready witneſſes to teſtifie ſo much before God and the World.

34. Again, of theſe *Brethren* (that will ſubſcribe but unto which they pleaſe of theſe *Articles*) there be ſome, who fain would beat into mens heads, (if they could tell how to make it credible,) that the *Doctrine* of our *Church* is altered from that it was in the Reign of *Queen Elizabeth*. But this Aſſertion being too groſs, egregiouſly untrue, and no ways juſtifiable, they ſecondly give out, and report (ſo induſtrious be they to invent new ſhifts to cloak their inveterate and rooted pertinacy) how the purpoſe, if not *Doctrine* of our *Church* is of late altered from that it was. And therefore though they can be well content to allow of the old *Doctrine*, and ancient intention: yet unto the old *Doctrine*, and new intention of our *Church*, they cannot ſubſcribe, might they either gain much, or loſe whatſoever they have thereby. Beſides, this new Intendment, contrary to the old purpoſe, if not *Doctrine* of our *Church*, is become now the main, and principal obſtacle, why they cannot ſubſcribe unto the *Book* of *Common Prayer*, and *Book of Ordination*, as earſt they (ſome of them) four times have done, when as well the Intention as *Doctrine* of our *Church*, was pure, and holy.

A late device of the *Brethren* to ſhun Subſcription.

Laſtly, they ſeem not obſcurely to intimate unto the *State* that were they ſure, or might be aſſured, that the purpoſe of

our

our *Church* were the ſame, which it was, neither varied from the *Doctrine*; they would be preſt, and as ready, even four, if not fourty times more, to ſubcribe unto the fore-mentioned *Books* of *Common Prayer*, and of *Ordination*, as afore-times they did, when they were out of doubt, the Intention of our *Church* was correſpondent to her *Doctrine*, that it was found, and good. I have four times ſubſcribed (ſaith a *Brother*) to the *Book* of *Common Prayer* with limitation, and reference of all things therein contained (not unto the purpoſe onely, or *Doctrine* onely) but unto the purpoſe, and *Doctrine* of the *Church* of *England*. Yet cannot the ſame man with a good conſcience ſo much as once more ſubſcribe (which formerly, and that with a good conſcience had ſubſcribed four times.) His reaſon is, Becauſe the purpoſe, if not *Doctrine* of our *Church*, (to which he referred his Subſcription) appeareth to him, by the late *Canons*, *Book of Conference*, and ſome Speeches of men in great place, and others, to be varied ſomewhat from that, which he before (not without reaſon) took it to be.

The purpoſe, and *Doctrine* of our *Church*, continue the ſame.

35. The purpoſe of our *Church* is beſt known by the *Doctrine*, which ſhe doth profeſs; the *Doctrine* by the Thirty nine *Articles* eſtabliſhed by Act of *Parliament*; the *Articles* by the words, whereby they are expreſſed; and other purpoſe, then the publick *Doctrine* doth miniſter, and other *Doctrine*, then in the ſaid *Articles* is contained, our *Church* neither hath, nor holdeth; and other ſenſe they cannot yield, then their words do import. The words be the ſame, and none other, then earſt, and firſt they were. And therefore the ſenſe the ſame; the *Articles* the ſame; the *Doctrine* the ſame, and the purpoſe, and Intention of our *Church*, ſtill one and the ſame.

If then the purpoſe be known by her *Doctrine* and *Articles*; and the true ſenſe by their very words: needs muſt the purpoſe of our *Church* be the ſame, becauſe her *Doctrine* and *Articles* for Number, Words, Syllables, and Letters, and every way be the very ſame.

And ſo our *Churches* Intention in her publick *Doctrine*, and *Articles* revealed, being good at the firſt, it is ſo ſtill. For her purpoſe (continuing one and the ſame) cannot be ill at the laſt,

laſt, which was good (and ſo believed, and acknowledged, even by the *Brothers* Subſcription) at the firſt: or good in good *Queen Elizabeth*, and ill in Illuſtrious King *James* his days.

36. If the premiſſes ſufficiently explain not the conſtancy of our *Churches* purpoſe in profeſſing *Religion* ſincerely, then caſt we our eyes upon the *Propoſitions*, which ſhe publickly maintaineth; and, if we find them the ſame, which ever they have been, then need we not doubt (the *Brethren* themſelves being Judges) but the *Articles* again, their ſenſe, the *Doctrine*, *Purpoſe* and *Intention* of the *Church* of *England* (the *propoſition* interpreting, as it were, the ſaid *Articles*) is the very ſame it ever was. Neither the *Doctrine*, nor Purpoſe of our *Church* altered.

Now that *Propoſitions* (pregnantly, and rightly gathered, and ariſing from the *Articles*) be the ſame, and for ſubſtance unaltered (though upon good conſiderations, ſome few be added to the former;) and all of them approved for true, and *Chriſtian*, by the lawfull and publick allowance of our *Church*, the *Book* here enſuing plainly will declare, and ſo demonſtrate withall not the *Doctrine* onely, but Intention alſo of our *Church*, to be the ſame, and nor changed; and being unchanged, the *Books* then of *Common Prayer*, and of *Ordination* too, conſidered in the Purpoſe and Intention of the *Church* of *England*, and reduced to the *Propoſitions* (as the *Brethren* would have them) be well allowed, and authentically approved; and the ſaid *Brethren* with as good conſcience now again and afreſh may ſubſcribe unto all the *Articles*, even concerning the *Book* of *Common Prayer*, and of *Ordination*, as well as of the *Kings Supremacy*, and of *Religion*, as afore, often, and always they did.

37. For my ſelf (moſt Reverend Father in God) what my thoughts be of the *Religion* in this Realm at this inſtant profeſſed, and of all theſe *Articles*, if the Premiſſes do not, that which here followeth will ſufficiently demonſtrate. Twenty, yea, two and twenty years ago, voluntarily, of mine own accord, and altogether unconſtrained, I publiſhed my ſubſcription unto them, my Faith is not either ſhaken or altered, but what it then

was,

was, it ſtill is: years have made thoſe hairs of mine gray, which were not; and time, much reading, and experience in Theological conflicts and combats have bettered a great deal, but not altered one whit my Judgement, I thank God.

Nothing have I denied, nothing gainſaid, which afore I delivered.

The *Propoſitions* are (and yet not many) more; the method altered; quotations added, both for the ſatisfaction of ſome learned and judicious friends of mine, requeſting it at mine hands, and for the benefit both of the common, and unlearned, and of the ſtudious and learned Reader.

The whole Work expreſſeth as well my deteſtation, and renunciation of all Adverſaries, and Errours, oppoſite, croſſing, or contradicting the *Doctrine* profeſſed by us, and protected by our King, or any *Article*, or *Particle* of truth of our *Religion*; as my approbation of that truth, which in our *Church* by wholeſom *Statutes*, and *Ordinances*, is confirmed.

There is not an *Heretick*, or *Schiſmatick* (to ſpeak of) of any ſpecial mark, that from the *Apoſtles* time hitherto, hath diſcovered himſelf, and his Opinions vulgarly in Writing, or in Print againſt our *Doctrine*, but his Hereſie, Fancy, or Phrenſie may be here ſeen againſt one *Propoſition* or other. The Sects and Sect-maſters Adverſaries unto us, either in the matter, or main Points of our *Doctrine*, or *Diſcipline*, to one of our *Articles*, or other; wholly, or in part, which here be diſcovered to be taken heed of, and avoided, are many hundreds.

38. This, and whatſoever elſe here done, either to the confirmation of the truth, or deteſtation of Hereſies and Errours, I do very meekly preſent unto your *Grace*, as after God and our King, beſt meriting the Patronage thereof.

My ſelf am much, the whole *Church* of *England* much more bound unto your Lordſhip; yea, not we onely now living, but our Succeſſors alſo, and poſterity ſhall have cauſe in all Ages, while the World ſhall continue, to magnifie Almighty God, for the ineſtimable Benefits which we have, and ſhall receive from Your ſelf, and Your late Predeceſſors, Dr *Whitegift*, *Grindal*, *Parker*, *Cranmer*, (of famous and honourable remembrance)

brance) *Bishops* of our *Church*, *Arch-Bishops* of the *Sea* of *Canterbury*; for this *Uniform Doctrine* by some of Your *Lordships* drawn and penned, by all of You allowed, defended, and (as agreeable to the *Faith* of the very *Apostles* of *Christ*, and of the *Ancient Fathers*, correspondent to the *Confessions* of all *Reformed Churches* in *Christendom*, and contrariant in no point unto *Gods* holy and written *Word*) commended unto us both by Your *Authority*, and *Subscriptions*.

Now the *All-mercifull God*, and *Heavenly Father*, which so inspired them, and Your *Lordship* with Wisdom from above, and enabled you all to discern Truth from Falshood, and sound Religion from *Atheism*, *Idolatry*, and *Errours*, vouchsafe of his infinite goodness to increase his Grace more and more upon Your *Grace*, to his own Glory, the *Churches* benefit, and Your own everlasting comfort.

And the same God, which both mercifully hath brought, and miraculously against all *Hellish*, and *Devilish Practices* of his and our enemies, continued the Light of his Truth among us, give us all Grace with one heart and consent, not onely to embrace the same, but also to walk, and carry our selves, as it beseemeth the *Children of Light*, in all *Peaceableness*, and *Holyness* of life, for his Son, our Lord and Saviour *Christ* his sake.

At *Horninger* near *S. Edmunds Bury* in *Suffolk* the Eleventh of *March*, *Anno* 1607.

Your Graces poor Chaplain,

always to command,

Thomas Rogers.

Constitutions, and Canons Ecclesiastical, *Anno* 1604.

WHosoever shall hereafter affirm, That the Church of England by Law established under the Kings Majesty, is not a true and an Apostolical Church, teaching and maintaining the Doctrine of the Apostles; let him be excommunicated ipso facto, and not restored, but only by the Arch-Bishop, after his Repentance, and publick Revocation of this his wicked Error. Can. 3.

Whosoever shall hereafter affirm, That any of the Nine and thirty Articles agreed upon by the Arch-Bishops, and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year of our Lord God 1562. for the avoiding of diversities of Opinions, and for the establishing of Consent touching true Religion, are in any part Superstitious, or Erroneous, or such, as he may not with a good conscience subscribe unto; let him be excommunicated ipso facto, and not restored, but onely by the Arch-Bishop, after his Repentance, and publick Revocation of such his wicked Errours. Can. 5.

Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles Rules in the Church of England, and combine themselves in a new Brotherhood, accounting the Christians, who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to be profane and unmeet for them to join with in Christian Profession; let them be excommunicated ipso facto, and not restored, but by the Arch-Bishop, after their Repentance, and publick Revocation of such their wicked Errours. Can. 9.

THE

TITLES

of the Thirty nine

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with the Pages, where to find every of them in this Book.

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THE CATHOLICK DOCTRINE, Believed, and Profeſſed in the CHURCH of ENGLAND.

ARTICLE I.

Of Faith in the Holy Trinity.

There is but [1] *one living, and true God, everlaſting, without Body, Parts, or Paſſions, of infinite Power, Wiſdom, and Goodneſs.* [2] *The Maker, and Preſerver of all things, both viſible, and inviſible.* [3] *And in unity of this God-head, there be three Perſons, of one Subſtance, Power, and Eternity, the Father, the Son, and the Holy Ghoſt.*

The Propoſitions.

1. There is but one God, who is living, true, everlaſting, *&c.*
2. God is the Maker, and Preſerver of all things.
3. In the Unity of the God-head there is a Trinity of Perſons.

Propoſition I.

There is but one God, who is living, true, everlaſting, without Body, Parts, or Paſſions, of infinite Power, Wiſdom, and Goodneſs.

The Proof from the Word of God.

THat there is but one God, who is, *&c.* is a truth, which may be gathered from the all-holy, and Sacred Scripture: and is agreeable to the Doctrine of the Reformed Churches. For both Gods Word giveth us to know, that God is one, and

[a] Thou ſhalt have none other Gods before me, *Exod.* 20. 3. The Lord our God is one Lord, *Deut.* 6. 4. Who is God beſides the Lord? *Pſal.* 18. 31. Hath not one God made us? *Mal.* 2. 10. There is none other God but one, 1 *Cor.* 8. 4. [b] Mine heart and my fleſh rejoyce in the living God, *Pſ.* 84. 2. Ye are the temple of the living God, 2 *Cor.* 6. 16. [c] For a long ſeaſon Iſrael hath been without the true God, 2 *Chr.* 15. 3. The Lord is the God of truth, he is the living God, and an everlaſting King, *Jer.* 10. 10. This is life eternal, that they know thee to be the onely true God, *&c. Joh.* 17. 3. Ye turned to God from Idols, to ſerve the living and true God, 1 *Theſſ.* 1. 9. [d] O my God, *&c.* thy years endure from generation to generation, *&c.* thy years ſhall not fail, *Pſal.* 102. 24, 26, 27. He is the living God, and remaineth for ever, *Dan.* 6. 26. [e] O Lord my God, thou art exceeding great, thou art clothed with glory, and honour, which covereth himſelf with light as with a garment, *&c. Pſal.* 104. 1, *&c.* God is a Spirit, *Joh.* 4. 24. The Lord is the Spirit, 2 *Cor.* 3. 17. He is not a man that he ſhould repent, 1 *Sam.* 15. 29. I will not execute the fierceneſs of my wrath, I will not return to deſtroy Ephraim: for I am God, and not man, *Hoſ.* 11. 9. [f] The ſound of the Cherubins wings was heard into the utter court, as the voice of the Almighty God, when he ſpeaketh, *Ezek.* 10. 5. I will be a Father unto you, *&c.* ſaith the Lord Almighty, 2 *Cor.* 6. 18. We give thee thanks, Lord God Almighty, *Rev.* 11. 17. [g] Great is our Lord, and great is his power: his wiſdom is infinite, *Pſ.* 147. 5. To God onely wiſe be honour, and glory for ever and ever, 1 *Tim.* 1. 17. To God, I ſay, onely wiſe, be praiſe through Jeſus Chriſt for ever, Amen. *Rom.* 16. 27. [h] Praiſe ye the Lord, becauſe he is good, for his mercy endureth for ever, *Pſal.* 105. 1. 107. 1. 108. 1, *&c.*

[i] Art. 1. [k] Conf. 2. art. 2. [l] c. 3. [m] art. 1. [n] art. 2 [o] c. 1.

no more [a], the living [b], and true God [c], everlaſting [d], without Body, Parts, or Paſſions [e]: of infinite Power [f], Wiſdom [g], and Goodneſs [h]: and Gods people in their publick Confeſſions from *Auſburgh* [i], *Helvetia* [k], *Bohemia* [l], *France* [m], *Flanders* [n], and *Wittembergh* [o], teſtifie the ſame.

Errours, and Adverſaries unto this Truth.

Then, impious and execrable are the Opinions of *Diagoras*, and *Theodorus*, who flatly denied there was any God [a].

Of *Protagoras* [b], and the *Machevilian Atheiſts*, which are doubtfull whether there be a God.

Of ſuch as feigned unto themſelves divers, and ſundry gods, as did the *Manichees* [c], the *Baſilidians* [d], the *Valentinians* [e], the *Meſſalian Hereticks* [f], the *Gentiles*, and *Heathen People*: whereof ſome in place of God worſhipped Beaſts unreaſonable, as the *Ægyptians* did a Calf [g], an Ox, Cats, Vultures, and Crocodiles [h]; the *Syrians*, a Fiſh [i], and Pigeons [k]; the *Perſians*

[a] *Deos eſſe dubitabat Protagoras, nullos eſſe omnino Diagoras, & Theodorus Cyreniacus putaverunt. M. T. Cic. de nat. Deor. l.* 1.

[b] *Protagoras Deos in dubium vocavit; Diagoras excluſit. Lactan. de fal. Rel.* cap. 2. [c] *Auguſt. contr. Manich.* l. 2. c. 1, 2. [d] *Clemen. Alex. ſtrom.* l. 5. [e] *Valentinus* 30. *Deorum prædicator*, ſaith *Cyril. Catech.* 6. [f] *Epiphan.* [g] Exodus 32. [h] *Gaid. Merula de mirabil.* l. 3. c. 56. [i] *Piſcem Syræ venerantur. Cic. de Senect.* [k] *Merula de mirab.* l. 3. c. 48.

ſians

sians a Dragon [l]; some as Gods have adored men, under the names of *Jupiter*, *Mars*, *Mercury*, and such like [m]; and some even at this day for God do worship Kine, the Sun, and what they think good: so the Inhabitants of *Baly* in the *East Indies* [n].

[l] *Hist.* of *Bel.*

[m] Gods are come down to us in the likeness of men, and they called Barnabas Jupiter, and Paul Mercurius, *&c.* Then Jupiters Priest, *&c.* Acts 14. 11, *&c.* Who knows not that the City of the Ephesians is a worshipper of the great goddess Diana? Act. 19. 35.

[n] *Voyage of the* Holland *Ships.*

Of the *Anthropomorphites*, which ascribed the form and lineaments of man unto God [o], thinking God to be like unto man.

[o] *Theodoret.* l. 4. c. 10.

Of such as put their trust and confidence, to be reposed in God alone, either in men living, as do both the *Persians* in their *Soldan* [p], and the *Papists* in their *Pope*, who with them is God [q], their Lord and God [r], of infinite power [s]: or in Saints departed this life, as do the same *Papists*, both in their S. *Francis*, whom they term, The Glory of God, prefigured by *Esay*, when he said, *Holy, Holy, Holy* [t], *&c.* and in their *Thomas Becket*, whom, they say, God hath set over the Works of his hands [u], or in Beasts unreasonable, as doth the *Mord-wite Tartar* [x], or finally in riches, and other senseless creatures, as do the *Atheists*, and irreligious worldlings.

[p] *Tu es nostra fides, & in te credimus*; will the *Persian* say unto the Soldan. P. *Bizarus rer. Pers.* l. 11.

[q] *Panormit. C. quanto Abbas.*

[r] *Extravag. Joan.* 22.

[s] *Extravag. de transl. episc. Quanto.* [t] *Alcar. Francisc.* l. 1. [u] *Hora B. Virginis Mar. secundum usum Sarum.* p. 51. [x] *Russe Commonwealth.* c. 19.

Proposition II.

God is the maker, and preserver of all things.

The Proof from Gods Word.

THat the World, and all things both visible and invisible therein, both were made and are preserved by the Almighty, and onely power of God, are truths grounded upon the holy Scripture, and agreeable to the Confessions of Gods people.

For touching the Creation of the World, we read that in the beginning God created the Heaven and the Earth [a], *&c.* He made heaven and earth, [b] by him were all things created,

[a] Gen. 1. 1, *&c.*

[b] Psal. 121. 8. 134. 3.

which are in heaven, and which are in earth, things visible and invisible; whether Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him [c]: by his Son he made the worlds [d], and all these acknowledged by the Churches Primitive [e], and Reformed at this day [f].

c Col. 1. 16.
d Hebr. 1. 2.
e Creed Apost. & Nicen.
f Confess. Helv. 2. c. 6, 7. Basil. art. 1. of France art. 7. Bland. art. 12.

And touching the preservation of all things by him created: My soul, praise thou the Lord, *&c.* (saith the Psalmist) which covereth himself with light, as with a garment, and spreadeth the heavens like a curtain, which layeth the beams of his Chambers in the Waters, and maketh the Clouds his Chariot, and walketh upon the wings of the Wind; which maketh the Spirits his Messengers, and flaming fire his Ministers, *&c.* [g].

g Psal. 104. 1, *&c.*

Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? yea, and all the hairs of your head are numbred, saith our Saviour Christ [h]. God, that made the World, and all things that are therein, he is Lord of heaven, and earth, he giveth life, and breath, and all things; and hath made of one bloud all Mankind to dwell on all the face of the earth, and hath assigned the times, which were ordained before, and the bounds of their habitation, saith S. *Paul* [i].

h Mat. 10. 29, 30.
i Acts 17. 24, 25, 26.

The Son is the brightness of the glory, and the engraved form of his person, and beareth up all things by his mighty Word [k].

k Hebr. 1. 3.

The Churches of God in *Helvetia* [l], *Basil* [m], *France* [n], and *Flanders* [o], testifie the very same.

l Conf. 2. c. 7.
m Confess. Basil. art. 1, 2.
n Confess. Gal. art. 18.
o Conf. Belg. art. 12, 13.

Errours, and Adversaries unto these Truths.

Hereby are condemned all Hereticks, and Errours impugning either the Creation of the World by God, or his Providence in the continuing and preservation of the same.

Of the former sort was,

First, *Aristotle*, and his followers, which said, The world was eternal, and without beginning.

Next, the *Marcionites*, that held, how God made not the World, as being too base a thing for him to create [a].

a Tertul. l. 1. contr. Marc.

3. *Simon Magus*, *Saturninus*, *Menander*, *Carpocrates*, *Cerinthus*, who ascribed the Worlds Creation to Angels [b].

b Iren. Epiph. Philaster.

4. The

4. The *Manichees*, who gave the creation of all things unto two Gods, or Beginnings; the one good, whereof came good things; the other evil, whence proceeded evil things [c].

5. The same *Manichees* [d], and *Priscillianists* [e], which did affirm man to have been the workmanship not of God, but of the Devil.

6. The *Family of Love*, who deliver, that God by them made heaven and earth [f].

7. The *Papists*, who give out, how sacrificing Priests are the Creatours of Christ [g].

Of the latter sort were

The *Stoick Philosophers*, and the *Manichees*, who are the great Patrons of Destiny, Fate, and Fortune [h].

The *Family of Love*, which may not say, God save any thing: for they affirm, that all things be ruled by Nature, and not ordered by God [i].

The *Old Philosophers*, who thought that inferiour things were too base for God to be carefull of [k].

And lastly, the *Epicures*, who think God is idle, and goverueth not the same. Of which mind was *Cyprian*; who held, That God, having created the World, did commit the government thereof unto certain celestial powers [l].

[c] Epiph. Aug. contr. Manich. c. 47.
[d] D. Aug. de fide contr. Manich. c. 40.
[e] Con. Brac. cap. 11.
[f] Display of the Fam. of Love, H. 8. b.
[g] Qui creavit me sine me, jam creatur mediante me, Stella Cleric.
[h] Socrat. Hist. Eccl. l. 1. c. 22.
[i] Displ. of the Fam. H. 5. b.
[k] Dii magna curant, parva negligunt. Cic. de nat. Deor. lib. 2.
[l] In expos. Symb.

Proposition III.

In the Unity of the God-head there is a Trinity of Persons.

The Proof from Gods Word.

THE Scripture saith,

In the beginning God the Father [a], the Son [b], and the Holy Ghost [c], created the Heaven and the Earth.

By [1] the Word of the [2] Lord were the Heavens made, and all the host of them by the [3] breath of his mouth [d].

[a] The Father by the Son made the worlds, *Heb.* 1. 2.
[b] In the beginning was the Word, and the Word was with God, and that Word was God. The same was in the beginning with God, *Joh.* 1. 1, 2. [c] In the beginning God created the heaven, & the earth, *&c.* and the Spirit of God moved upon the waters, *Gen.* 1. 1, 2. [d] Ps. 33. 6.

Lo,

Lo, the Heavens were opened unto [1]him, and *John* saw [2]the Spirit of God descending like a Dove, and lighting upon him: and lo, a voice from heaven, saying, This is [3]my beloved Son, in whom I am well pleased [e].

[e] Mat. 3. 16, 17.

Because ye are sons, [1]God hath sent forth [2]the Spirit of his [3]Son into our hearts, which crieth Abba, Father, saith the Apostle [f]: and again, The grace of [1]our Lord Jesus Christ, and the love [2]of God, and the Communion of the [3]Holy Ghost be with you all [g].

[f] Gal. 4. 6.

[g] 2 Cor. 13. 14.

And S. *John*; There are three which bear record in heaven, [1]the Father, [2]the Word, and [3]the Holy Ghost, and these three are one [h].

[h] 1 Joh. 5. 7.

This truth hath always been [i], and seriously is [k], confessed in the Church of Christ.

[i] Creed Apost. Nice. Athan.

[k] Conf. Helv. 1. c. 6. & 2. c. 3. Aug. art. 1. Gal. art. 6. Belg. art. 6. Bohem. c. 3. Wittemb. c. 1. Suev. art. 1.

Errours, and Adversaries unto this Truth.

Then, cursed are all Opinions of men contrary hereunto: whereof

Some denied the Trinity, affirming there is one God, but not three Persons in the Godhead: so did the *Montanists* [a], and *Marcellians* [b], and so do the *Jews* [c], and *Turks* [d].

[a] Socrat. Eccl. hist. l. 2. c. 23.

[b] Theod. hær. fab l. 2.

[c] Lud. Cajetus, l. divinor. visor. ad Judæ.

[d] Pol. of the Turk. emp. c. 5.

Some, as the *Gnosticks* [e], *Marcionites* [f], and *Valentinians*, affirm there be more Gods than one, and yet not three Persons, nor of one and the same nature, but of a diverse, and contrary disposition.

[e] Clem. Alex. Strom. l. 5.

[f] Epiphan.

Some think there be three Gods, or Spirits, not distinguished onely, but divided also, as did the *Eunomians* [g], and *Tritheites* [h].

[g] Clem. Alex. Strom. l. 4.

[h] Philastr.

Some fear not to say, that in worshipping the Trinity, *Christians* do adore three Devils, worse than all the Idols of the *Papists*: and such Blasphemers were Hereticks [i], *Blandrat*, and *Alciat* [k].

[i] Zanc. de 3. El. par. 2. l. 7. c. 1.

[k] Calv. epist.

Some will have a Quaternity of Persons, not a Trinity to be worshipped, so did *Anastasius* the Emperour command; and the *Apollinarians* did hold [l].

[l] Athanas. ad Epictet.

Some do grant and acknowledge, the name of three in the Godhead, but deny their Persons; such were the *Noëtians*,

Praxe-

Praxeneans, and *Hermogenians*. These did say, how the same God was called by divers names in the Holy Scripture, and therefore that the Father became flesh, and suffered; because one and the same God is called the Father, the Son, and the Holy Ghost. For which cause they were termed *Patripassians*: in this number was *Servetus*.

Again, some do grant the Names and Persons of three, and yet deprive not onely the Son, and Holy Ghost of their Divinity, but the whole Trinity also of their properties. For they say, there is three in heaven, *viz.* the Father, the Word, and the Holy Ghost; howbeit (say they) the Father onely is very God, the Word is the breath of the Father, and the Holy Ghost is the Spirit created by God of nothing, through the Word: spoiling so both the Son, and Holy Ghost of their Deity, and the whole Trinity of their properties. Such were the *Arrian* and *Macedonian Heretick*s, hence by-named *Pneumatomachons*, because they waged battel with the Holy Ghost.

And some do bring in other names of Deity, besides of the Father, Son, and Holy Ghost, as did the *Priscillianists*[m].

[m] Concil. Bracar. cap. 2.

ARTICLE II.

Of the Word of God, which was made very man.

The Son, which is [1] *the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father,* [2] *took mans nature in the womb of the blessed Virgin, of her substance: so that* [3] *two whole and perfect Natures, that is to say, the God-head and Man-hood were joined in one person, never to be divided, whereof is one Christ, very God, and very man:* [4] *who suffered, was crucified, dead, & buried, to reconcile his Father to us, and to be a Sacrifice, not onely for original guilt, but also for all actual sins of men.*

The

The Propositions.

1. Christ is very God.
2. Christ is very man.
3. Christ is God, and man, and that in one Person.
4. Christ is the Saviour of Mankind.

Proposition 1.

Christ is very God.

The Proof from Gods Word.

[a] Joh. 1. 1. IN the beginning was the Word, and the Word was with God, and that Word was God [a]. This is written of Christ. Therefore Christ is God.

[b] Psal. 2. 7. Acts 13. 33. Hebr. 1. 5. Christ was begotten of the Father from everlasting [b]. Therefore very God.

[c] Joh. 17. 3. This is life eternal, that they know thee to be very God, and whom thou hast sent, Jesus Christ [c].

[d] Mat. 1. 23. They shall call his name *Emmanuel*, which is by interpretation, God with us [d].

[e] Hebr. 1, 3. Christ, he is the brightness of the glory, and the engraved Image of (the Father) his Person, and beareth up all things by his mighty hand [e], Therefore very God.

[f] I believe in God the Father, *&c.* and is the faith of the reformed Churches [g]. And this both hath been of the ancient Christians [f], and

in Jesus Christ his onely Son our Lord, *Symb. Apost.* The God-head of the Father, of the Son, and of the Holy Ghost is all one; the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son. The Father uncreate, the Son uncreate. The Father incomprehensible, the Son incomprehensible. The Father eternal, the Son eternal. The Father is Almighty, the Son Almighty. The Father is God, and the Son is God. The Father is Lord, and the Son is Lord. *Symb. Athanas.* I believe in God the Father Almighty, *&c.* and in one Lord Jesus Christ, the onely begotten Son of God, begotten of his Father, before all worlds, God of God, Light of Light, very God of very God: begotten, not made; being of one substance with the Father. *Symb. Nicen.* [g] Conf. Helv. 1. art. 11, 2. c. 11. Boh. c. 4. 6. Aug. ar. 6. Gal. art. 13, 14. Belg. art. 10. Wittemb. c. 2. Suevica art. 2.

The Errours, and Adversaries unto this Truth.

Miserably therefore do they err, which either deny, or impugn

impugn the Deity of our Saviour, as did certain old Hereticks, *viz.*

The *Arrians*, whereof some were called the *Douleians*, because in scorn they termed the onely begotten of God, the Fathers servant [a].

The *Cerinthians* [b].

The *Ebionites*, among whom some said, that Christ Jesus was a meer man; others acknowledged him to be God, but not from everlasting [c].

The *Eunomians* [d].

The *Samosatenians*, who thought, that Christ was not the Son of God before his Incarnation [e].

The *Nestorians*, whose opinion was, that Christ became God by merit, but was not God by nature [f].

The *Macedonians*, which utterly denied the Son to be of one substance with the Father [g].

The *Agnoites*, who held, that the Divine Nature of Christ was ignorant of some things [h].

Again, some late Hereticks even to the death never would acknowledge Christ Jesus to be the true and very God, as namely,

Certain *Catabaptists* [i].

Blandrat [k].

Matthew Hamont (burnt at *Norwich*, *Anno* 1579.) one of whose Heresies was, that Christ was a meer, and sinfull man [l].

Francis Ket, (burnt also at *Norwich*, *Anno* 1588.) who most obstinately maintained, that Christ was not God till after his resurrection.

David George, sometime of *Basil*, who affirmed himself to be greater for power than ever Christ was [m].

In oppugning the Deity of our Saviour, with these Hereticks joyn the *Jews* [n], and *Turks*, which say, that Christ was a good man; such as *Moses*, and *Mahomet* were [o], but not God. Hence *Amurath* the great *Turk* in his Letters unto the Emperour *Rodolph* the Second, *Anno* 1595 termed our Saviour in derision, The crucified God. Unto whom may be added the *Family of Love* [p].

[a] Theod. Hær. fab. lib. 4.
[b] Irenæus.
[c] Euseb. Eccl. Hist. l. 3. c. 27.
[d] Basil. lib. 5. contra Eunom.
[e] Concil. Bracar. cap. 2.
[f] Liberatus.
[g] Theod. lib. 4. hæret. fab.
[h] Gregor. ep. 23. lib. 8.
[i] Zuing. lib. contra Carab.
[k] Beza. ep. 19.
[l] Holin. Chro. 1299.
[m] Hist. Davidis Georg.
[n] Lud. Caret. l. a. divinor. visor. ad Judeos.
[o] Policy of the Turkish Emp. cap. 5. pag. 16.
[p] Display of the Family of Love, H. 7. 2.

Proposition. II.

Christ is very man.

The Proof from Gods Word.

HOlding the Humanity of Christ, we joyn with the blessed Prophets, and Evangelists, who either prophesied of his future Incarnation [a], and conception in the womb of a Virgin [b], or plainly avouched, and writ, both that the Virgin *Mary* was his mother [c], and that, as very man, he grew, and increased in strength [d], endured hunger [e], and thirst [f], wept [g], and slept [h], and suffered death [i].

[a] The seed of the woman shall break thine head, *Gen.* 3. 15. The Sceptre shall not depart, *&c.* until Shiloh come, *Gen.* 49. 10. [b] Behold a Virgin shall conceive, and bear a Son, *Isa.* 7. 14. [c] Mat. 1. 18, 23. Luke 1. 27, 31, 34. [d] Luke 2. 40. [e] When he had fasted 40 days, and 40 nights, he was afterward hungry, *Mat.* 4. 2. [f] Joh. 4. 7. He said, I thirst, *Joh.* 19. 28. [g] Luke 19. 41. [h] Mar. 4. 38. [i] Mat. 27. 50. Mark 15. 37. Luke 23. 46. Joh. 19. 30, 33.

Hence the ancient Fathers, and Christians;

I believe in God, the Father Almighty, *&c.* and in Jesus Christ, *&c.* which was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead, and buried [k].

[k] Symb. Apost.

The right Faith is, that we believe, and confess, that our Lord Jesus Christ, the Son of God, is God and man, God, of the substance of the Father, begotten before the world; and man, of the substance of his Mother, born in the world. Perfect God, and perfect man, of a reasonable soul, and humane flesh subsisting. Equal to the Father, as touching his God-head, and inferiour to the Father, as touching his man-hood [l].

[l] Symb. Athan.

I believe in one God, the Father Almighty, *&c.* and in one Lord Jesus Christ, *&c.* who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made man, *&c.* [m].

[m] Sym. Nicen.

The very same testifie Gods people in *Helvetia* [n], *Basil* [o], *Bohemia* [p], the *Low Countries* [q], *France* [r], *Ausburgh* [s], *Wittemburgh* [t], *Suevia* [u], and many mo besides [x].

[n] Conf. Helv. 1 art. 11. & 2. c. 11 [o] Basil. art. 4. [p] Bohem. c. 6. [q] Belg. art. 18. [r] Gal. art. 14. [s] August. art. 3. [t] Wittemb. c. 2. [u] Suevica, art. 2. [x] Harmon. Confess. Praef.

The

The Errours, and Adversaries unto this Truth.

Therefore most wicked were the Opinions of those men, which held, *viz.* that,

1. Christ really and indeed, had neither body, nor soul, but was man in appearance onely, as the *Manichees* [a], the *Eutychians* [b], the *Marcionites* [c], and the *Saturnians* [d].

2. Christ had a body without a soul: as thought the *Eunomians* [e], the *Arrians* [f], the *Apollinarians* [g], with the *Theopaschites* [h].

3. Christ took the flesh of the Virgin *Mary*, so did the *Valentinians* think [i], and so think the *Anabaptists* [k] and the *Family of Love*, who make an Allegory of the Incarnation of Christ [l].

4. Christ took flesh onely, of the Virgin, but no soul; as the *Arrians* [m].

5. Christ took flesh not of the Virgin onely, but by the seed of man too; so said *Ebion* [n], and *Carpocrates* [o].

6. The flesh of Christ was spiritual, and his soul carnal; so dreamed the *Valentinians* [p].

7. The carnal body of Christ was consubstantial with the Father, as published the *Apollinarians* [q].

8. The Humane nature of Christ before his Passion was devoid of Humane Affections; so thought the *Severites* [r].

[a] Aug. lib. 14. contra Faust.
[b] Niceph. l. 18. cap. 52.
[c] Philast. Beza ep. 81.
[d] Iren. l. 1. c. 22
[e] Basil. contr. Eunom.
[f] Theodoret. haeret. fab. l. 4.
[g] Ruffin. l. 2. cap. 20.
[h] Niceph. l. 18. cap. 53.
[i] Iren. l. 1. c. 1.
[k] Conf. Belg. art. 18.
[l] H. N. prophesie of the Spir. cap. 19. sent. 9.
[m] Epiphan. [n] Euseb. Eccl. Hist. lib. 3. c. 27. [o] Iren. lib. 1. cap. 24. [p] Tertullian. de carn. Christ. [q] Athanas. lib. de incar. Christi. [r] Niceph. lib. 17. cap. 19.

Proposition III.

Christ is God, and man, and that in one Person.

The Proof from Gods Word.

THat the Divine, and Humane Natures of Christ are united in one person, it accordeth with the Holy Scriptures: For, The Word was made flesh, and dwelt among us: (and we saw the glory thereof, as the glory of the onely begotten of the Father) full of grace, and truth, saith the Evangelist *John* [a]. And *Matthew*: Jesus when he was baptized, &c. Lo, a voice

[a] John 1. 14.

(came) from heaven, saying, This is my beloved Son, in whom
[b] Mat. 3. 17. I am well pleased [b].

He that descended is even the same that ascended, far above
[c] Eph. 4. 10. the heavens, that he might fill all things, saith *Paul* [c].

Again Christ Jesus, being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made like unto man, and was found in shape as a man, *&c.* wherefore God hath also highly exalted him, *&c.* that every tongue should confess, that Jesus Christ is the Lord, unto the glory
[d] Phil. 2. 6, 7, 9, 11. of God the Father [d].

And the same Apostle, There is one God, and one Mediatour between God and man, even the man Christ Jesus, who
[e] 1 Tim. 2. 5, 6. gave himself a ranfom for all men [e].

Upon these, and the like grounds,

I believe in God, the Father Almighty, *&c.* and in Jesus Christ, his onely Son our Lord, which was conceived by the
[f] Symb. Apost. Holy Ghost, born of the Virgin *Mary* [f].

The right faith is, That we believe, and confess, that our Lord Jesus Christ, the Son of God, is God and man, *&c.* who although he be God and man, yet he is not two, but one Christ. One, not by Conversion of the Godhead into flesh, but by taking of the manhood unto God. One altogether, not by
[g] Symb. Athan. confusion of substance, but by unity of person [g]. I believe in one Lord Jesus Christ, the onely begotten Son of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, *&c.* came down from heaven, and was incarnate, *&c.* He suffered, and was buried, *&c.* and he shall come again,
[h] Symb. Nicen. *&c.* [h]. say the ancient and first Christians.

The very same is the belief, and confession of all the Reformed
[i] Conf. Helv. 1. c. 11. & 2. ar. 11. Churches at this present, and always hath been [i].

Basil. art. 4. Bohem. art. 6. Gal. art. 15. Belg. art. 19. Aug. art. 3. Wirtemberg. Suevica, art. 2. Harmon. Confess. Prez.

Errours, and Adversaries unto this Truth.

Detestable therefore is the errour

Of

Of the *Acephalians*; who denied the properties of the two natures in Christ [a].

[a] Hartman Schevel.

Of the *Severites* [b], of *Eutyches*, and *Dioscorus*, who affirmed the Divinity, and Humanity of Christ, to be of one and the same nature.

[b] Niceph. l. 16. cap. 33.

Of the *Monotheletes*; who denied that two wills, *viz.*, a Divine, and Humane, were in Christ [c].

[c] Volater. l. 17.

Of *Theodorus Mopsuestius*; who said, that the Word was one thing, and Christ another [d].

[d] Magdeburg. Eccles. Hist. Cent. 6. cap. 5. fol. 319.

Of *Nestorius*; who denied the two natures of Christ to be any otherwise united, than one friend is joyned to another [e], which onely is in good will, and affection.

[e] Niceph. lib. 18. cap. 42.

Of *Servetus*; who said of Christ, that he was the pattern of all things, and but a figure of the Son of God; and that the body of Christ was compact of three uncreated Elements [f], and so confounded, and overthrew both Natures.

[f] Beza ep. 81. Confess. Gal. art. 14.

Proposition IV.

Christ is the Saviour of Mankind.

The Proof from Gods Word.

CHrist to be the Saviour of Mankind, we find it perspicuously in the holy Scripture, which teacheth us, that Christ was crucified, dead, and buried [a]; and that to reconcile his Father unto us [b]; and to be a Sacrifice for all sins of men [c].

[a] Mat. 27. 26. &c.

[b] We were reconciled to God by the death of his Son, *Rom.* 5. 10. God hath reconciled us unto himself by Jesus Christ, 2 *Cor.* 5. 18. by his Cross, *Eph.* 2. 16. It pleased the Father, &c. by him to reconcile all things unto himself, *Col.* 1. 10, 20.

Hence I believe the forgiveness of sin [d].

He suffered for our salvation [e].

For us men and for our salvation, he came down from heaven [f]; say our Fore-fathers in their Confessions: as do also our brethren throughout Christendom [g].

[c] He hath born our infirmities, and carried our sorrows, *Isa.* 53. 4. He is the Lamb of God, which taketh away the sin of the world, *Joh.* 1. 29. Christ hath redeemed us from the curse of the Law, when he was made a curse for us, *Gal.* 3. 13. God hath made him sin for us, which knew no sin, that we should be the righteousness of God in him, 2 *Cor.* 5. 21. He is the reconciliation for our sin, and not for ours onely, but also for the whole world, 1 *Joh.* 2. 2. [d] Symb. Apost. [e] Symb. Ath. [f] Symb. Nicen. [g] Conf. Helv. 1. c. 11. & 2. 3. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 13. 16, 17. Belg. ar. 20, 21. Augst. ar. 3. Saxon. ar. 3. Wittemb. c. 2. Suevica, Harmon. Conf. Præf.

The

The Errours, and Adversaries unto this Truth.

Wicked then are all Opinions, and Assertions, contrarying, and crossing this truth: as,

That the Father in his Deity, not the Son in his Humanity, did suffer: which errour the *Patripassians* did hold [a].

That Christ, as well in his Divinity, as in his Humanity, suffered for mankind: an errour of *Apollinaris* of old [b]; and of *Illyricus*, and *Andreas Musculus*, of late years [c].

That the whole, and Holy Trinity was crucified, as said *Petrus Antiochenus*.

That Christ really, and indeed, hung not on the Cross; for his Passion was in shew onely, said the *Cerdonites* [d], the *Eutychians* [e], and the *Manichees* [f]; and another man, said the *Theopaschites* [g], and the *Basilides* [h], yea the very Devils, and not Christ, said the *Manichees* [i], suffered, and hung on the Cross.

That the whole Passion of Christ is to be understood Allegorically, and not according to the letter, as the *Family of Love* do think [k].

That Christ on the Cross hath suffered for the Redemption of mankind, and shall suffer again for the salvation of the Devil, as Jesus, (such Heretick there have been [l], but shall again suffer as Jesus Christ, (which was one of *Francis Kee* his Heresies, for which he was burned [m]) for men, but one mother *Iane* is the Saviour of Women: a most execrable assertion of *Postellus*, the Jesuite [n].

The phantasies of the *Jacobites* [o], and *Turks* [p].

The Popish doctrine touching the Mass, prayers unto Saints, Pardons, and Purgatory, which make the Passion of Christ either of none effect, or to put away but Original sin onely [q].

That albeit our Saviour hath suffered for all men in general: yet both each man must suffer for himself in particular [r], and the works of one man may satisfie the justice of God for another [s]: which are Popish errours.

That Christ died not for the sins of all men, and that some sins

[a] D. Augustin. de Trin. lib. 5.
[b] Magdeburg. Eccles. Hist. Cent. 4. c. 5.
[c] Beza ep. 60.
[d] Iren. l. 1. c. 23
[e] Nic. lib. 18. c. 52.
[f] August. con. Fa. l. 13. c. 10.
[g] Antonin. tit. 13. c. 5. sect. 3
[h] Theod. Ter.
[i] August. l. de Fide, c. 32, 33.
[k] H. N. Instr. ar. 4. sent. 17, 29.
[l] Witness Th. Aquin. on 1 Pet. 3.
[m] Jesuita Can.
[n] book. c. 200
[o] Nicephorus, c. 27.
[p] Lonic. Turc. Hist. lom. 1. l.
[q] Secund. v. 2. 31
[r] Test. Rhem. in Rom. 8. 17.
[s] Ibid. in Col. 1. 24.

sins are so filthy, and enormous, as Christ his bloud upon true repentance of the Delinquents part, cannot wash them away: which was *Cains*[f], *Francis Spira*[g], and other desperate persons errours.

That whatsoever is written touching Christ his sufferings, must in us, and with us be fulfilled; the false Doctrine of *H. N.*[h].

[f] Gen. 4.
[g] Hist. F. Spira.
[h] Prophesie of the Spir. cap. 19. sent. 3.

ARTICLE III.

Of the going down of Christ into Hell.

As Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

The Proposition.

Christ went down into Hell.

The Proof from Gods Word.

SUndry be the Texts of Scripture for Christ his descension into Hell.

Mine heart was glad (saith *David*[a]; a figure of Christ) and my glory rejoiced, my flesh also shall rest in hope. For why? Thou shalt not leave my soul in hell.

[a] Ps. 16. 10, 11. Acts 2. 26, 27.

O Lord my God, I cried unto thee, and thou hast healed me. Thou Lord hast brought my soul out of hell[b].

[b] Psal. 30. 1, 2.

I will thank thee, O Lord my God, with all my heart; and will praise thy name for evermore. For great is thy mercy towards me; and thou hast delivered my soul from the nethermost hell[c].

[c] Ps. 86. 12, 13.

In that he ascended, what is it, but that he had also descended first into the lowest part of the earth: he that descended is even the same, that ascended far above all heavens, that he might fill all things[d].

[d] Eph. 4. 9, 10.

O Death where is thy sting? O hell, where is thy victory[e]?

[e] 1 Cor. 15. 55.

Also that Christ went down into hell, all sound Christians

both

both in former days [f], and now living [g], do acknowledge; howbeit in the interpretation of the Article there is not that consent as were to be wished: some holding, that Christ descended into Hell:

1. As God onely and not man; as they do, which say, how Christ descended powerfully, and effectually, but not personally into Hell; and that the Deity exhibited it self, as it were present in the infernal parts, to the terrour of the Devil, and other damned Spirits.

2. As man onely, and that, as some think, in body onely, as when death as it were, prevailed over him lying in the grave: As others deem, in soul onely, when he went unto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person; as they do, which affirm that Christ in body and soul went, some think, as it were into Hell; when upon the Cross, and elsewhere he suffered the terrours, and torments, propheſied of *Isa.* 53. *v.* 6, 10. *Psal.* 116. *v.* 2. and mentioned, *Mat.* 26. *v.* 38. or 27. *v.* 49. *Luke* 22. *v.* 42. some say even into Hell (the very place destined for the Reprobate) which he entred into the very moment of his Resurrection, at which time he shewed, and declared himself a most glorious Conquerour both of death, and Hell, the most powerfull enemies.

[f] He descended into Hell. *Symb. Apost. Athan.*

[g] Confess. Helv. 2. c. 11. Basil. art. 2. August. art. 3. Suevica, art. 2.

Errours, and Adversaries unto this Truth.

But till we know the native, and undoubted sense of this Article, and mystery of Religion, persist we adversaries unto them which say:

That Christ descended not into Hell at all, calling this Article an errour, and a fable, as *Carlile* doth [a].

[a] Carli. against D. Smith, pag. 28, 77.

That Christ, being dead, descended into the place of everlasting torments, where in soul he endured for a time the very pains, which the damned spirits without intermission do abide. *Bannisters* errour [b].

[b] Treatise of Bannisters errours.

That Christ alive upon the Cross humbled himself *usque ad inferni tremenda tormenta*, even unto the dreadfull torments of Hell [c]:

Hell [c]: endured for a time those torments, *quales reprobi in aeternum sensuri sunt*, which the reprobates shall everlastingly suffer in Hell [d]: even despaired of Gods mercy, finding God at this time, *Non Patrem, sed Tyrannum*, not a Father, but a Tyrant, and overcame despair by despair, death by death, Hell by Hell, and Satan by Satan [e]: suffered actually all the torments of Hell for our Redemption, and descended into the heaviest torments that Hell could yield [f]: suffered the torments of Hell, the second death, abjection from God [g]: and was made a curse, that is, had the bitter anguish of Gods wrath in his soul and body, which is the fire that shall never be quenched [h].

That Christ personally in soul went down into Lake *Limbo*, to fetch from thence, as *Canisius* [i], to loose from thence, as *Vaux* saith [k], the souls of our fore-fathers, which afore his death (as the *Papists* dream) were shut up in the close prison of Hell [l].

That Christ by his descension hath quite turned Hell into Paradise, *Costerus* the Jesuites errour [m].

[c] Pagets Catech. Latin.
[d] Pisc. in Luc. 12. 10.
[e] Ferus in Matth. 27.
[f] Humes Rejoynd. p. 38, 138, 142.
[g] Houshold Catech.
[h] Giffords Catech.
[i] Canis. Catec.
[k] Vaux Catec.
[l] Test. Rhem. an. Luk. 16. 26.
[m] Coster. Instit. lib. 5.

ARTICLE IV.

Of the Resurrection of Christ.

Christ did truly [1] *rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature,* [2] *wherewith he ascended into heaven, and there sitteth* [3] *until he return to judge all men at the last day.*

The Propositions.

1. Christ is risen from the dead.
2. Christ is ascended into heaven.
3. Christ shall come again at the last day, to judge all men, even the quick, and the dead.

Proposition I.

Christ is risen from the dead.

The Proof from Gods Word.

THE Resurrection of Christ may easily be proved from the holy Scriptures, in which it is evident, first, that Christ should [a], and next that he did rise from death unto life, both by his appearing to *Mary Magdalen* [b], to divers women [c], to two [d], to ten [e], to all the Disciples [f], to more than five hundred brethren at once [g], to sundry persons by the space of fourty days together [h], and by the testimony also of the Apostles, *Peter* [i] and *Paul* [k].

A truth both believed, and acknowledged by Gods people from age to age [l].

[a] Thou wilt not suffer thine holy One to see corruption, *Psal.* 16. 10. After he is killed, he shall rise again the third day, *Mar.* 9. 31. & 10. 34. Luke 9. 22.

[b] Joh. 20. 14. [c] Mat. 28. 9. [d] Luke 24. 13, 15, 30, 31. [e] Joh. 20. 19. [f] Joh. 20. 26. [g] 1 Cor. 15. 6. [h] Acts 1. 2. [i] Acts 1. 2, 22. and 2. 32. 1 Pet. 1. 3. [k] Acts 17. 2, 3. Rom. 10. 9. 1 Cor. 15. 4, 5, &c. [l] Symb. Apost. Athan. Nicen. Conf. Helv. 1. art. 11. & 2. c. 11. Basil. art. 4. Bohem. c. 6. Gal. art. 15, 16. Belg. art. 20. August. art. 3. Suevica, art. 2. Harmon. Confess. Pisaf.

Errours, and Adversaries unto this Truth.

Utterly false then, and unchristian is the opinion of those men,

Which utterly deny the resurrection of any flesh, as did the *Sadducees* [a], the *False Apostles* [b], *Simon Magus* [c], and the *Manichees* [d].

[a] The Sadducees say there is no resurrection, *Mat.* 22. 23. They deny there is any resurrection, *Luke* 20. 27. They say there is no resurrection, neither Angel, nor spirit, *Acts* 23. 8. [b] How say some among you, that there is no resurrection of the dead, 1 *Cor.* 15. 12. [c] Epiph. [d] August. contra Faust. l. 4 c. 16.

Which would acknowledge no resurrection of Christ, as would not, nor will the *Jews* [a], nor Heretick *Hamam* [b], nor *David George*, one of whose errours was, that the flesh of Christ was dissolved into ashes, and so rose no more [c].

Which affirm (as did *Cerinthus*) that Christ shall rise again, but yet is not risen [d].

[a] Mat. 28. 13, 15 Lud. Caret. l. divinor. visor. [b] Holinsh. Chr. fol. 1299. [c] Hist. Davidis Georg. [d] Philast.

Which

Which say, how our Saviour, after his resurrection, was so deified, as he retained no more the parts, and properties of his body and soul, nor the union of both Natures, but is meerly God. So thought the *Schwenkfeldians*.

Which take the Resurrection of Christ to be but an Allegory, and no true, and certain history, as do the *Family of Love* [1].

[1] Display in Allens Conf.

Proposition. II.

Christ is ascended into heaven.

The Proof from Gods Word.

IN saying how Christ with his body is ascended into heaven, and there sitteth, and abideth, we do agree with the Prophets [a], Evangelists [b], and Apostles [c], with the ancient Fathers [d], and Gods people our brethren, throughout all Christendom [e].

[a] Psal. 47. 5. 68. 18. 110. 1.
[b] Mat. 23. 44. 26. 64. Act. 1. 2. Luke 24. 51.
[c] Rom. 8. 34. Eph. 4. 8.
[d] Symb. Apost. Athan. Nicen.
[e] Conf. Helv. 1. art. 11. & 2. c. 11. Basil. art. 4. Bohem. c. 6. Gal. art. 25. Belg. art. 20. August. art. 3. Saxon. art. 3. Suevic. art. 2.

The Errours, and Adversaries unto this Truth.

But we altogether dissent from *Hamon*, the *English Heretick*, which denied the Ascension of Christ [a].

[a] Holinsh. Chr. fol. 1299.

Also from *Ket*, the Heretick, and Apostate, which likewise denied our Saviours Ascension, affirming that his humane nature is not in heaven, but in *Judea*, gathering a Church, and people.

Also from the *German Ubiquitaries*, and *Papists*, they saying, that Christ, as man, is not onely in heaven, but in earth too at this instant, wheresoever the Deity is [b], these affirming the humane Nature of Christ is, wheresoever the Sacrament of the Altar is administred [c].

[b] Ja. Smidelin. Ubiquitatis Apostolus, Beza, ep. 61.
[c] *Ergo* it is not in heaven, unless heaven be upon earth.

Also from the *Montanists*, *Cataphrygians*, and *Carpocratians* [d], who held how Christ not in body, but in soul ascended into heaven.

[d] Philast. Theodor.

From the *Papists*, who say, that Christ ascended into heaven, carried

carried with him the ſouls which he looſed from captivity, and bondage of the Devil, even the ſouls of the righteous, afore that time not in heaven, but in *Limbo* [e].

[e] Catec. Trid. in Symb. verba, Deſcendit ad inferos, & aſcendit ad cœlos.

And laſtly from thoſe *German* Divines, which think, that our Saviour carried with him into heaven the faithfull people, in ſoul and body, raiſed at his reſurrection [f].

[f] Vaux Cat. c. 1. Teſt. Rhem. an. marg. pag. 633. D. Ma. hom. in Evang. in feſto Aſcen. Dom. & in Epiſt. Dom. Aſcen. Dom.

Propoſition III.

Chriſt ſhall come again at the laſt day, to judge all men even the quick, and the dead.

The Proof from Gods Word.

GOD anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, *&c.* Him God raiſed up the third day, *&c.* And he commanded us to preach unto the people, and to teſtifie, that it is he that is ordained of God a judge of quick and dead, ſaith S. *Peter* [a].

[a] Acts 10. 38, 40, 41.

God ſhall Judge the world by Jeſus Chriſt [b].

[b] Rom. 2. 16.

Jeſus Chriſt ſhall judge the quick and dead, at his appearing, and in his Kingdom, *&c.* Henceforth is laid up for me the crown of righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day, and not to me onely, but unto all them alſo, that love his appearing, ſaith S. *Paul* [c].

[c] 2 Tim. 4. 1, 8.

The Judge ſtandeth before the door, S. *James* [d].

[d] Jam. 5. 9.

And this Gods Church, and people do firmly believe, and faithfully confeſs [e].

[e] Symb. Apoſt. Nicen. Athan. Conf. Helv. 2. c. 11. & 1. ar. 21. Baſil. art. 9. Bohem. cap. 6. Belg. art. 37. Auguſt. art. 3. Suevic. art. 2.

Errours, and Adverſaries unto this Truth.

On the other ſide, both they abroad, and we at home, abhor them for their opinions, which ſaid, that

There ſhall be no general Judgement at all, as did the *Manichees* [a], and do the *Atheiſts*.

[a] Philaſter.

That the Devils, and the moſt ungodly, ſome of them, and namely, ſo many as in Hell do call upon God for mercy, and for-

forgiveneſs, ſay the *Turks* [b], yea all of them, ſay the *Origeniſts* [c], and *Catabaptiſts* [d], ſhall be ſaved.

That the wicked ſhall not be judged at all, but ſhall die as the bruit beaſts, and neither riſe again in body, nor come unto judgement. An errour of the *Family of Love* [e].

That Chriſt ſhall not be the future Judge; ſo thought both *David George*, *Coppinger*, and *Arthington*: For that *George* rumor'd himſelf to be the Judge of the whole world [f], and *Coppinger*, and *Arthington* publiſhed how *William Hacket* was come to Judge the world, and themſelves to be his Angels for the ſeparating the Sheep from the Goats [g].

That beſides Chriſt, the *Pope* is Judge of the quick and dead: an errour of the *Papiſts* [h].

That afore the Judgement there ſhall be a golden World; the godly, and none beſides, enjoying the ſame peaceably, and gloriouſly, as the *Jews* imagine [i].

That the Belief, touching the general Judgement of Chriſt over the living and dead, is a Doctrine myſtical, or a myſtery, (no hiſtory) as *H. N.* teacheth [k].

That the righteous are already in godly glory, and ſhall from henceforth live everlaſtingly with Chriſt, and reign upon earth, as the *Family of Love* holdeth [l].

[b] Policy of the Turkiſh Emp. cap 23.
[c] Aug. conf. art. 17.
[d] Bulling. cont. Car. l. 1. Tract.
[e] Diſpl. of the Fam. H. 6. b.
[f] Hiſt. D. Geor.
[g] Conſpir. for pretend. Reſor. pag. 47, 55. Arthing. ſeduc.
[h] Extravag. de ſent. Excō. C. à nobis, & 24. q. 2
[i] Conf. Aug. art. 17.
[k] H. N. in his Inſtruct. præf. ſent. 5.
[l] H. N. Ibid. ſent. 1. art. 8. ſect. 35. and in his Evang. c. 1. ſect. 1. Allens confeſ. in the Diſplay.

ARTICLE V.

Of the Holy Ghoſt.

The Holy Ghoſt [3] *proceeding from the Father, and the Son,* [2] *is of one ſubſtance, majeſty, and glory with the Father, and the Son,* [1] *very, and eternal God.*

The Propoſitions.

1. The Holy Ghoſt is very, and eternal God.
2. The Holy Ghoſt is of one ſubſtance, majeſty and glory with the Father and the Son.

3. The Holy Ghost proceedeth from the Father and the Son.

Proposition 1.

The Holy Ghost is very, and eternal God.

The Proof from Gods Word.

THE Holy Ghost to be the very eternal God, the Scriptures teach us. For he is the Creatour of all things. In the beginning God created the heaven and the earth, *&c.* the Spirit of God moved upon the waters [a]. O Lord, how manifold are thy works, *&c.* If thou hide thy face, they are troubled; if thou take away their breath, they die, and return to their dust; If thou send forth thy Spirit, they are created [b]: *Ergò* the Holy Ghost is God.

[a] Gen. 1. 1, 2.

[b] Psal. 104. 24, 29, 30.

Christians are to be baptized in the name of the Holy Ghost [c], as well as of the Father, and the Son. Therefore is he very God.

[c] Mat. 28. 19.

Ananias lyed unto God [d], and *Sapphira* tempted God, when both he lyed unto the Holy Ghost, and she tempted the Spirit of the Lord.

[d] Acts 5. 3, 4, 5.

As God, he chooseth, assigneth, and sendeth forth men for the ministery of the Gospel [e]; as God, he decreeth orders for his Church, and people [f], and as God he is to be invocated and prayed unto, as well as the Father, and the Son [g].

[e] Acts 13. 2, 4.

[f] Acts 15. 28.

[g] 2 Cor. 13. 13.

Upon this and the like words, I believe in the Holy Ghost [h]; I believe in the Holy Ghost, the Lord and giver of life [i]. The Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity, *&c.* The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God [k], *&c.* say the ancient Fathers, which also is the Faith, and confession of all Gods people at this day [l].

[h] Symb. Apost.

[i] Symb. Nicen.

[k] Symb. Athan.

[l] Conf. Helv. art. 6. & 2. c. 2. Basil. art. 1. Bohem. c. 3. Belg. art. 8. Aug. art. 1. Wittemb. c. 1. Suevica art 1. Gal. art. 6. Harmon. Confess. Præfat.

The Errours, and Adversaries unto this Truth.

This maketh to the condemnation of the *Pneumatomachies*, whereof Some

Some impugn the Deity of the Holy Ghost, as did in old time *Samosatenus* [a], and *Photinus* [b] of late years, *Servetus* [c], *Ochinus* [d], abroad, and *Francis Ket* [e], *Hamant* [f], and certain *Brownists* [g] among us at home. Some affirm the Holy Ghost to be but a meer Creature, as did *Arius* [h], the *Semi-Arians* [i], the *Macedonian Hereticks* [k], the *Tropicks* [l], *Ochinus* [m]. Some have assumed the stile and title of the Holy Ghost unto themselves, as did *Simon Magus* [n], *Montanus* [o], and *Manes* [p].

[a] Epiphan. [b] Vinc. Lyr. l. adverſ. hær. [c] Beza epiſt. I. [d] Zanc. de 3. El. l. 4. c. 1. [e] Burnt at *Norwich*, 14. Jan. 1588.

[f] Holiſh. Chr. fol. 1297. [g] Who whiſper in corners that we muſt not believe in the Holy Ghoſt, ſaith *Bradwell* writing againſt *Golver.* p. 102. [h] Theod. lib. 5. cap. 10. [i] Philaſt. [k] Soz. l. 4. c. 27. [l] Athan. [m] Zanc. de El par. l. 2. c. 5. [n] D. Iren. [o] Euſeb. l. 5. c. 18. [p] Chryſ. lib. de S. S.

Some have given the title of the Holy Ghoſt unto men, and women.

So *Hierax* ſaid, that *Melchiſedech* was the Holy Ghoſt [q]. [q] Epiphan.

Simon Magus termed his *Helene* the Holy Ghoſt [r]. [r] Epiphan.

The *Helcheſaits* ſaid, the Holy Ghoſt was a woman, and the natural ſiſter of Chriſt [s]. [s] Epiphan.

Many *Papiſts*, and namely the *Franciſcans* [t], bluſh not to ſay, that S. *Francis* is the Holy Ghoſt. [t] Alcar. Fr. l. 1.

Propoſition II.

The Holy Ghoſt is of one ſubſtance, majeſty, and glory, with the Father, and the Son.

The Proof from the Word of God.

THE Holy Ghoſt effected the Incarnation of Chriſt [a], teacheth all things [b], leadeth into all truth [c], giveth utterance to his ſervants [d], and gifts unto his people [e], placeth rulers in the Church, and overſeers to feed the flock of God [f], ſealeth the Elect unto the day of Redemption [g], as well as the Father, and the Son: and theſe three, *viz.* the Father, the Word, and the Holy Ghoſt, are one [h]. Therefore is the Holy Ghoſt of one ſubſtance, majeſty, and glory with the Father, and the Son.

[a] Mat. 1. 18, 23. Luke 1. 35. [b] Joh. 14. 26. [c] Joh. 16. 13. [d] Acts 2. 4. [e] 1 Cor. 12. 8. [f] Acts 20. 28. [g] Eph. 4. 30. [h] 1 Joh. 5. 7.

And this was the belief of the ancient Fathers.

I believe (ſay they) in the Holy Ghoſt, the Lord, and giver of

of life, *&c.* who with the Father, and the Son together is wor-
[i] Symb. Nicen. shipped and glorified, who ſpake by the Prophets [i].

The God-head of the Father, of the Son, and of the Holy Ghoſt, is all one, the glory equal, the majeſty coeternal. Such as the Father is, ſuch is the Son, and ſuch is the Holy Ghoſt, *&c.* And in this Trinity none is afore or after other, none is greater or leſs than another; but the whole three Perſons be
[k] Symb. Athan. coeternal together, and coequal [k].

The very ſame do all Reformed Churches believe, and
[l] Conf. Helv. 1. confeſs [l].
art. 5. & 2. c. 3.
Baſil. art. 1. Boh. c. 3. Gal. art. 1. Belg. art. 1. Aug. art. 1. Wittemb. c. 1, 2. Suevica, art. 1.

The Errours, and Adverſaries unto this Truth.

The premiſſes do make againſt the *Tritheites*: which affirm
[a] Zanc. de 3. El. par. 2. l. 5. c. 1. the Holy Ghoſt to be inferiour unto the Father [a].

Againſt the *Arrians*, who ſaid the Holy Ghoſt was inferiour
[b] Aug. contr. Mar. Arrian. to the Son [b].

Againſt the *Macedonian Hereticks*, who held the Holy Ghoſt to be but a miniſter, and a ſervant of the Father and the
[c] Ruffin. lib. 1. cap. 25. Son [c]; yet of more excellent majeſty and dignity than the
[d] Niceph. l. 9. cap. 47. Angels [d].

Againſt many erroneous Spirits, which deliver the Holy Ghoſt to be nothing elſe but the motion of God in his crea-
[e] Conf. Auguſt. art. 8. tures, as did the *Samoſatenians* [e].

A bare power, and efficacy of God, working by a ſecret in-
[f] Policy of the Turk. emp. c. 5. ſpiration, as the *Turks* [f], and certain *Engliſh Sadducees* do imagine *.

* Hutchinſon in his Image of God, c. 24. pag. 112. 2. The Inheritance allotted to the faithfull [g], and the being or vertuous eſtate of Chriſt [h], as dreameth *H. N.*

[g] H. N. in his Inſtruct. præf. The affection of Charity, or Love within us, an errour of *Petrus Lombardus* [i].

[h] Idem in his Spir. Land præf. ſect. 14. Gods Love, favour and vertue, whereby he worketh in his children, ſo thought *Ochinus* [k], and *Servetus* [l].

[i] Sen. lib. 1. diſt. ſect. 5. 2. [k] Zanch. de 3. El. par. 2. lib. 4. cap. 1. [l] Zanch. ibid. lib. 1. c. 2.

Pro-

Proposition. II.

The Holy Ghost proceedeth from the Father, and the Son.

The Proof from Gods Word.

THE proceeding of the Holy Ghost from the Father, and the Son, we gather from the Holy Scripture, which teacheth how the Father sendeth the Comforter, which is the Holy Ghost, *in the name of the Son* [a], and the Son sendeth the Comforter, the Spirit of truth, from the Father [b], he proceedeth of the Father [c], and is sent of the Son [d].

So with us say the ancient Fathers, and Christians.

He proceedeth from the Father, and the Son [e].

The Holy Ghost is of the Father, and of the Son, neither made, nor created, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts [f], which is the faith of the Modern Christians [g].

[a] John 14. 26.
[b] Joh. 15. 26.
[c] Ibid.
[d] John 16. 7.
[e] Symb. Nicen.
[f] Symb. Athan.
[g] Conf. Helv. 1. c. 3. Gal. c. 3. Belg. art. 8. 11. Wittemb. c. 3. Suevica, art. 1.

The Adversaries unto this Truth.

This discovereth all them to be impious, and to err from the way of truth, which hold and affirm, that the Holy Ghost proceedeth neither from the Father, nor the Son, but is one and the same person, that Christ is, as the *Arrians* do [a].

That the Holy Ghost proceedeth from the Father, but not from the Son, as at this day the *Grecians* [b], the *Russians* [c], the *Moscovites* [d], maintain.

That there is a double proceeding of the Holy Ghost; one temporal, the other eternal, an errour of *Peter Lombard* [e], uncontrolled hitherto, and therefore well liked of the *Papists*.

[a] Basil. Serm. de Spir. Sanct.
[b] Russ. Commonweal. c. 23.
[c] Guagnin. de Relig. Moscov.
[d] Father de Relig. Moscov.
[e] L. Sent. l. 1. distinct. 14.

ARTICLE VI.

Of the sufficiency of the holy Scripture for Salvation.

Holy Scripture [1] *containeth all things necessary for Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite, and necessary to salvation.* [2] *In the name of the Holy Scripture we do understand those Canonical Books of the Old, and New Testament, of whose authority was never any doubt in the Church.*

Of the names, and number of the Canonical Books.

Genesis.	*The 1 Book of Chronicles.*
Exodus.	*The 2 Book of Chronicles.*
Leviticus.	*The 1 Book of Esdras.*
Numbers.	*The 2 Book of Esdras.*
Deuteronomy.	*The Book of Esther.*
Josua.	*The Book of Job.*
Judges.	*The Psalms.*
Ruth.	*The Proverbs.*
The 1 Book of Samuel.	*Ecclesiastes, or The Preacher.*
The 2 Book of Samuel.	*Canticles, or Song of Solomon.*
The 1 Book of Kings.	*4. Prophets the greater.*
The 2 Book of Kings.	*12. Prophets the lesse.*

[3] *And the other Books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine: such are these following.*

The

The 3 Book of Esdras.	*Baruch the Prophet.*
The 4 Book of Esdras.	*Song of the 3 Children.*
The Book of Tobias.	*The Story of Susanna.*
The Book of Judith.	*Of Bell and the Dragon.*
The rest of the Book of Hester.	*The Prayer of Manasses.*
The Book of Wisdom.	*The 1 Book of Maccabees.*
Jesus the Son of Sirach.	*The 2 Book of Maccabees.*

4 *All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.*

The Propositions.

1. The Sacred Scripture containeth all things necessary (to be known, and believed) for the salvation of man.

2. All the Books in the volume of the Bible are not Canonical, but some, and namely those here specified, are.

3. The 3, and 4 Books of *Esdras*, the Book of *Tobias*, *&c.* are Apocryphal.

4. Of the New Testament all the Books are Canonical.

Proposition 1.

The Sacred Scripture containeth all things necessary (to be known, and believed) for the salvation of man.

The Proof from Gods Word.

THE Holy Scriptures to be sufficient to instruct us in all things necessary to be known, and believed, for mans salvation, the Word of God teacheth.

Ye shall put nothing unto the Word, which I command you (saith the Lord) neither shall ye take ought therefrom[a]. [a] Deut. 4. 2.

Whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom[b]. Thou [b] Deut. 12. 32.

shalt not turn away from it to the right hand, nor to the left,
[c] Josh. 1.7. that thou mayest prosper whithersoever thou goest [c].

Every Word of God is pure, *&c.* Put nothing unto his
[d] Prov. 30.5,6. Words, lest he reprove thee, and thou be found a liar [d].

These things are written, that ye might believe, *&c.* and that
[e] Joh. 20.31. in believing ye might have life through his Name [e].

The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be absolute, being made
[f] 2 Tim. 3.16, 17. perfect unto all good works [f].

If any man shall add unto these things: God shall add unto him the plagues, that are written in this Book: and if any man shall diminish of the words of this Book, God shall take away his part out of the Book of life, and out of the holy City,
[g] Rev. 22.18, 19. and from those things which are written in this Book [g].

Hereunto Gods people both always have, and at this pre-
[h] Conf. Helv. 1 sent do subscribe [h].
ar. 1.4. & 2.c. 1. Basil. art. 10. Bohem. c. 1. Gal. art. 2,4,5. Belg. art. 7. Saxon. art. 1. Wittemb. c. 30. Suevica, art. 1.

Errours, and Adversaries unto this Truth.

Therefore Adversaries be we to all Adversaries to this truth: especially to such as scorn, and contemptuously reject the Book of God, as both did the *Circumcellians*, which defaced and
[a] Aug. contra Petil. l. 1. c. 27. burnt the Holy Scriptures [a], and Pope *Leo* the Tenth, who
[b] Apol. Steph. fol. 358. termed the Holy Gospel, A fable of Christ [b], and do the pro-
[c] Nash in Christ his tears, p. 59. a. fane *Atheists* [c].

Also to such, as debase the credit and estimation of the Holy
[d] Hist. David. Georg. Scriptures, as *David George* did [d]: and both do the *Papists*,
[e] Lindan. l. 1. cap. 1. who have an opinion, That the Scriptures of God are not sufficient to instruct Mankind unto salvation [e]: and the *Anabaptists*,
[f] Bullin. contra Catabap. l. 1. which deem not the Holy Bible to be the Word of God [f], with the *Family of Love*, in whose Books nothing is more frequent than the terming of Gods reverend Ministers and Preachers, Scripture-learned.

Also to them, which with Gods Word do equal their own Doctrines, Injunctions, Precepts, and Traditions, as do the *Papists*. For of their doctrine say the *Rhemists*, Whatsoever the

the lawfull Apostles, Pastours or Priests of Gods Church preach in the unity of the same Church (meaning the new Church of *Rome*) is to be taken for Gods own Word[g]. To the same purpose, but more blasphemously *Stapleton*. As the *Jews* were to believe Christ; so are we simply, and in every thing to believe the Church (of *Rome*) whether it teacheth truth, or errours[h].

Whatsoever by the Authority of the Church is commanded, ought of all men to be esteemed as the very Gospel, saith *Abbot Trithemius*[i]: of Popish Precepts, and our *English Rhemists*. He, that despiseth the Churches, or her lawfull Pastours precepts, offendeth no less than if he contemned Gods express Commandments[k]. And of their Traditions; He, that resisteth Ecclesiastical Traditions, deserveth to be thrown out of the Church among the Heathen, as well as he which resisteth the Gospel, saith *Didacus Stella*[l], and the Council of *Trent*. With like affection of godliness, and reverence, embrace we, and worship the Books of the Old and New Testament, and Ecclesiastical Traditions, saith the Council[m]. The like opinions have the *Mosovites* of Traditions[n].

To them finally are we Adversaries, which above the Scriptures do prefer their own Inventions, as did the *Philosophers*; whereof one said of *Moses*, That good man maketh a trim discourse, but proveth nothing. And the *Grecians*, to whom the Gospel is foolishness[o], and Imaginations, as the *Manichees*[p], *David George*[q], and do the *Turks*[r], and *Family of Love*[s], or Traditions, as do the *Papists*, who more cruelly do punish the violaters of their own Traditions, and Ordinances, than they do the breakers of Gods Commandments, or Statutes, Edicts, Judgements, Proclamations, *&c.* proceeding from the Brain of Man, as *Machiavel* doth, and his Scholars.

g Test. Rhem. An. 1 Thess. 2. 12.
h Stap. antid. Evang. in Luk. 10. 16. p. 528.
i Tract. de propriet. Monarch. 4.
k Test. Rhem. An. 1 Thess. 4. 8.
l Stella in Luc. 10. fol. 20.
m Concil. Trid. Sess. 4.
n Russ. Com. cap. 23.
o 1 Cor. 1, 23.
p Epiphan.
q Hist. D. Geor.
r Policy of the Turkish Emp. cap. 3, 23.
s Display a. 6.

Proposition VII.

All the Books in the volume of the Bible are not Canonical, but some are.

THat some Books, and namely those above mentioned, are Canonical, it hath been granted by the best learned, and most

most godly of long time. And as all Reformed Churches in the World are of the same judgement with us; so in their publick Confessions some have so accounted, and judged of them, as we do [a].

[a] Confess. Gal. art. 9. Belg. art. 4.

Adversaries unto this truth.

Therefore (to speak first of the Canonical Books of the Old Testament) much have they offended, which either rejected all, or allowed but some of the Books of the Old Testament; of the former sort were the *Severians* [a], *Basilides* [b], *Carpocrates* [c], and the *Manichees* [d], and the *Catabaptists* [e]; of the later were sundry, whereof

[a] Trithem. de Eccles. scrip.
[b] Epiphan.
[c] Epiphan.
[d] Aug. de bono perf. l. 2. c. 13.
[e] Zuing. lib. cont. Catabap.

Some received no more but onely the Five Books of *Moses*; as the *Sadducees* [f].

[f] D. Whit. de S. Scrip. contr. Bellar. q. 2. c. 3.

Some, of all the Books in the Old Testament, reject the works of *Moses*, and namely his four last Books; as the *Moscouites* [g].

[g] Russ. Com. c. 23.

Some embraced the Law onely, and the Prophets; as the *Samarites* [h].

[h] Cyril Cat. 18

Some esteemed neither the Law, nor the Prophets: as the *Appelleans* [i].

[i] Tertul. de præs. Hæret.

Some had in contempt the Book of the *Canticles*; as *Sebastian Castellio* [k].

[k] Beza in vita Calv.

And some the Book of *Job*; as the *Anabaptists* [l].

[l] Whitak. de S. Scrip. contra Bellar. q. 1. c. 3.

Proposition III.

The third, and fourth Books of Esdras, *the Book of* Tobias, *&c. be Apocrypha.*

THat divers, and namely these Books mentioned, are *Apocrypha*, we are neither the first, that said; nor they alone, which affirm the same. For so judge of them did the ancient Council at *Laodicea* [a], and do the Churches Reformed, and namely in *France* [b], and *Belgia* [c].

[a] Can. 59.
[b] Conf. Gal. art. 3.
[c] Conf. Belg. art. 4.

The

The Adversaries unto this Truth.

So that they are to be held, and taken heed of, as Seducers, which upon the Church would thrust either other mens works and devices, not comprised in the Bible, as would

Some, the new Prophets, *Barcobas*, and *Barcolf*, of *Basilides*, the Heretick [a].

Some, the manifestations of *Marion* the Heretick [b].

Some, the mysteries of *Manes* the Heretick [c].

Others, *Isaius* his *Assessions*, of *Hieracas* the Heretick [d].

Others, the Gospel after the *Egyptians*, after S. *Andrew*, S. *James* the lesser, S. *Peter*, S. *Bartholomew*, the twelve Apostles, *Barnabas*, *Nicodemus*, *Thaddeus*.

The Canons of the Apostles, others.

Others, the Acts of S. *Abdie*, S. *Andrew*, S. *Paul*, *Peter*, *Philip*, *Thomas*.

Others, the Revelation of S. *Paul*, *Stephen*, *Thomas*.

Others, the Books of the *Anabaptists*, of *H. N.* with Popish Legends, and the like.

Or, the Books of *Apocrypha*, within the volume of the Bible; as the *Papists*, who therefore anathematize, and curse so many, as take them not for Canonical [e].

[a] Euseb. Eccl. Hist. l. 4. c. 8.
[b] Tertul. de Hæret.
[c] Magdeburg. Eccles. Hist. Cent. 3. cap. 11.
[d] Epiphan.
[e] Concil. Trid. Sess. 4. decr. de Can. Script.

Proposition IV.

Of the New Testament all the Books are Canonical.

ALthough some of the Antient Fathers and Doctours, accepted not all the Books contained within the volume of the New Testament, for Canonical; yet in the end they were wholly taken, and received by the common consent of the Church of Christ in the World, for the very Word of God, as they are at this day, almost in all places where the Gospel is preached, and professed.

However, we judge them Canonical, not for more because learned and godly men in the Church so have, and do receive,

and

and allow of them; as for that the Holy Spirit in our hearts doth testifie that they are from God. They carry a sacred, and divine authority with them; and they do also agree in all points with the other Books of God in the Old Testament.

Errours, and Adversaries unto this Truth.

Therefore in admitting all and every of these Books, and acknowledging them to be Canonical, we demonstrate our selves to be against

Such, as rejected all the New Testament, as did the *Jews*, and our *Matthew Hamant* [a].

Such, as allowed part, but not the whole New Testament, and these were of divers sorts: whereof

Some allowed of the Evangelists, onely *Matthew*, as the *Cerdonites* [b], and *Ebionites* [c]; others onely *Luke*, as the *Marcionites* [d]; others onely *John*, as the *Valentinians* [e].

Some accepted onely the Acts of the Apostles, as the *Tatians*; others, of all other Books rejected the said Acts, as the *Manichees* [f], and the *Severites* [g].

Some of S. *Pauls* Epistles, took the Epistles unto *Timothy*, and *Titus* onely to be Canonical, as *Marcion* the Heretick [h].

Some, as *Apocryphal*, refuse the Epistle unto *Philemon* [i]; others the Epistle unto the *Hebrews*, the Epistle of S. *James*, as *Althemerus* [k]; others the first, and the second Epistles of *John*, with the Epistle of *Jude*, as *Wigandus* [l]; others the Epistle unto the *Hebrews*, of *James*, the two last of *John*, and of *Jude*, as Cardinal *Cajetane* [m].

Some, rejected the Book of S. *Johns* Revelations, or the *Apocalypse*, as *Hesnusius* [n]; we are also against them, which allowed neither the whole New Testament, nor those Books wholly, which they embraced, as the *Marcionites*, who defaced all those places in the Gospel after *Luke*, and in the Epistles, which concerned either the Divinity or Humanity of our Saviour Christ [o].

And lastly, are we against them which receive the whole New Testament, but deface, and put out such Texts, as mislike them;

[a] Holin. Chro. fol. 1299.
[b] Eus. l. 3. c. 27.
[c] Iren. l. 1. c. 26.
[d] Iren. ibid.
[e] Ibid. l. 3. c. 11.
[f] August. lib. de util. cred.
[g] Euseb.
[h] Iren. l. 3. c. 12
[i] Theodor. arg. in Epist. Pauli ad Titum.
[k] Althemer. in c. 2. Epist. Ja.
[l] Wigand. Syntag. lib. 5.
[m] See Whitak. against W. Rainolds c. 7.
[n] Lib. de 600. error. Pontif.
[o] Iren. lib. 2. cap. 29.

them; as the *Turks*, who ſcrape out whatſoever they find touching the Paſſion of Chriſt, alledging how it was added purpoſely by the *Jews* in deriſion of *Chriſtians* [q].

[q] Aul. Tur. lib. 2. pag. 50.

ARTICLE VII.

Of the Old Teſtament.

1 *The Old Teſtament is not contrary to the New. For both in the Old and New Teſtament, everlaſting life is offered to Mankind by Chriſt, who is the onely Mediatour between God, and Man, being both God and Man.* 2 *Wherefore they are not to be heard, which feign, that the old Fathers did look onely for tranſitory Promiſes. Although the Law given from God by* Moſes, *as touching* 3 *Ceremonies and Rites, do not bind Chriſtian men;* 4 *Nor the civil Precepts thereof ought of neceſſity to be received in any Common-wealth: yet, notwithſtanding,* 5 *no Chriſtian man whatſoever is free from the obedience of the Commandments, which are called Moral.*

The Propoſitions.

1. The Old Teſtament is not contrary to the New.
2. The Old Fathers looked for eternal happineſs, through Chriſt, as well as for temporal bleſſings.
3. Chriſtians are not bound at all to the obſervation of the Judaical Ceremonies.
4. The Judicial Laws of the *Jews* are not neceſſarily to be received, or eſtabliſhed in any Common-wealth.
5. No Chriſtian man whatſoever is freed from the obedience of the Law Moral.

Propoſition 1.

The Old Teſtament is not contrary to the New.

The Proof from Gods Word.

THat the Old Teſtament is not contrary to the New, it may be proved by many invincible Arguments: yet it is moſt apparent, in that our Saviour Chriſt, very God, and very Man, (as above *Art.* 2. hath been declared) is offered unto mankind for his eternal ſalvation, by them both. For

We learn, that there is one, and no Chriſts mo in the New [a], and we learn the ſame in the Old [b].

That Chriſt is the Son of God in the New [c], we learn the ſame in the Old [d].

That Chriſt is very Man in the New [e], we learn that he ſhould be ſo from the Old [f].

That Chriſt was born at *Bethlehem* in the New [g], we learn that he ſhould be ſo from the Old [h].

That Chriſt was born of a Virgin in the New [i], we learn that he ſhould be ſo from the Old [k].

That Chriſt was honoured of Wiſe-men in the New [l], we learn that he ſhould be ſo from the Old [m].

That he rode upon an Aſs unto *Jeruſalem*, from the New [n], we learn he ſhould do ſo, from the Old [o].

That he was betrayed in the New [p], we learn that he ſhould be ſo from the Old [q].

That he ſuffered not for his own, but for our tranſgreſſions, in the New [r], we learn that he ſhould do ſo from the Old [s].

In the New that he roſe again from the grave [t], from the Old, that he ſhould do ſo [u].

And in the New, that he aſcended into Heaven [x]; and in the Old, that he ſhould ſo do [y].

[a] Acts 3. 25. Gal. 3. 8, 10.
[b] Gen. 22. 18.
[c] Mat. 16. 16. Acts 13. 33.
[d] Pſal. 2. 7.
[e] Hebr. 2. 14, 15, 16.
[f] Iſa. 11. 1. and 53. 3.
[g] Mat. 2. 1.
[h] Mich. 5. 2.
[i] Mat. 1. 23.
[k] Iſa. 7. 14.
[l] Mat. 2. 11.
[m] Iſa. 60. 6.
[n] Mat. 21. 1.
[o] Zach. 9. 9.
[p] Luke 22. 7.
[q] Zach. 11. 12.
[r] Acts 8. 33. 1 Cor. 15. 3. 1 Pet. 2. 24.
[s] Iſa. 53. 5.
[t] Act. 2. 29, 31. 1 Cor. 15. 4. Mat. 12. 40.
[u] Pſal. 16. 10. Jonas 1. 17. and 2. 10.
[x] Epheſ. 4. 8.
[y] Pſal. 61. 18.

The

The Errours, and Adversaries unto this Truth.

We are then Adversaries to them all, which reject, as of no reckoning, the Old Testament, as did both the Old Hereticks, as *Basilides*, *Carpocrates*, and the *Manichees* [a]; and the New *Libertines*, who say the Old Testament is abrogated [b].

[a] See afore art. 6. Prop. 2.
[b] Bulling. cont. Anab. l. 3. c. 14.

Proposition II.

The Old Fathers looked for eternal happiness through Christ, as well as for temporal blessings.

The Proof from Gods Word.

THE old Fathers to have looked not onely for transitory promises, but also for eternal happiness through Christ, the holy Scripture doth manifest.

S. *Paul* saith [a],

[a] 1 Cor. 10. 1.

Brethren, I would not have you ignorant, that all our Fathers were under the cloud, and all passed through the Red Sea; and 3. did all eat the same Spiritual meat; and did all drink the same 4. Spiritual drink: (for they drank of the Spiritual Rock, that followed them; and the Rock was Christ.)

By Faith *Noah* was made heir of the righteousness, which is by Faith [b].

[b] Hebr. 11. 7.

By Faith *Moses*, when he was come to age, refused to be called the son of *Pharaohs* Daughter, and chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season; esteeming the rebukes of Christ greater riches, than the treasures of *Egypt*: for he had respect unto the recompense of the reward [c], *&c.*

[c] Ibid. 24, 25, 26.

All these through Faith obtained good report, and received not the promise, God providing a better thing for us, that they without us should not be made perfect [d].

[d] Ibid. 39, 40.

Abraham rejoyced to see my day [e]. *Abraham* above hope believed under hope, that he should be the Father of many Nations [f].

[e] Joh. 8. 56.
[f] Rom. 4. 18.

[e] 1 Pet. 1. 10. Of which ſalvation the Prophets have enquired, and ſearched [e].

This truth was never doubted of in the Church of God, and [h] Helv. 2. c. 13. Saxon. art. 13. is publickly acknowledged by ſome Confeſſions [h].

Adverſaries unto this truth.

They are not then to be heard, which think the Fathers, and faithfull people before Chriſt his time, hoped onely for temporal, and not for ſpiritual; and if for ſpiritual, yet not for eternal [a] Pſal. 53. 1. [b] Acts 23. 28. happineſs; as did many of the *Jewiſh Atheiſts* [a], and *Sadducees* [b], and do the *Family of Love*, which make the promiſes of happineſs by temporal bleſſings to be accompliſhed in tranſitory life.

Hence *H. N.* very ſtrangely allegorizeth of the Land of promiſe, when he calleth it, The good land of the upright, and Concordable life; and ſaith, That the lovely being, or nature of the Love, is the Life, Peace, and Joy mentioned, *Rom.* 14. 6. and the Land of Promiſe, wherein Honey, and Milk floweth; ſpoken of *Exod.* 3. a. 13. a. and *Deut.* 8. b. This, and more [c] In his Book entit. The ſpir. Land of peace, c. 18. ſect. 10. & c. 25. ſect. 4. a great deal to this effect hath *H. N.* [c].

Propoſition III.

Chriſtians are not bound at all to the Obſervation of the Judaical Ceremonies.

The Proof from Gods Word.

THat neither the whole Law Ceremonial of the *Jews*, nor any part thereof is neceſſarily to be obſerved of us Chriſtians, [a] Acts 10. 13. [b] Act. 15. 24, 29. [c] Gal. 2. 3, 4. and 4. 10, 11. Eph. 2. 14, 15. Col. 2. 16, 17. the holy Scripture teacheth us by *Peter*'s viſion [a], the Apoſtles Decree [b], and by the Doctrine of S. *Paul* [c].

As all believe, ſo ſome Churches publickly acknowledge the [d] Conf. Gal. ar. 23. Belg. ar. 25. ſame [d].

Errours, and Adverſaries unto this Truth.

In a wrong Opinion therefore be they, who are of mind, either that the Law Ceremonial wholly is to continue, and be in uſe, or that part thereof is yet in force, and muſt be.

The

The former of these was the Opinion of the *False Prophets* [a], the *Cerinthians* [b], the *Ebionites* [c], and is of the *Jews*, *Armenians*, and *Family of Love* [d]; the latter is an errour of our home *Sabbatarians*. For, say they,

The Sabbath was none of the Ceremonies, which were justly abrogated at the coming of Christ [e].

When all *Jewish* things have been abrogated, onely (be their very words) the Sabbath hath continued still in the Church in his proper force, that it might appear, that it was of a nature far differing from them [f].

Whereas all other things were so changed, that they were clean taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath-day) was so changed, that it yet remaineth; which sheweth, that though all the other were Ceremonial, and therefore had an end, this Sabbath was Moral, and therefore abideth still [g].

The Commandments (of Sanctifying every Seventh Day, as in the *Mosaical* Decalogue) is Natural, Moral, and Perpetual (is their Doctrine) [h].

[a] Acts 15. 1, 2.
[b] Euseb.
[c] Iren. l. 1. c. 26.
[d] H. N. Evang. c. 13. sect. 4, 5.
[e] D. B. Sab. doctrine, 1. book, p. 11.
[f] Ibid. p. 20.
[g] Ibid. p. 41.
[h] Ibid. p. 7.

Proposition IV.

The Judicial Laws of the Jews *are not necessarily to be received, or established in any Common-wealth.*

The Proof from Gods Word.

THE truth hereof appeareth by the Apostles Decree [a], which sheweth whereunto onely the Primitive Church necessarily was tied.

By the Apostles Doctrine [b], which enjoyneth *Christians* to yield obedience unto the Ordinances of their lawfull Governours, and Commanders whosoever.

By the Apostles example, and namely of the blessed S. *Paul* [c], who took benefit, and made good use of the *Roman*, and Imperial Laws.

[a] Acts 15. 20, 28, 29.
[b] Rom. 13. 1. 1 Pet. 2. 13, 14.
[c] Acts 16. 37. Act. 22. 25, &c. Act. 25. 11, 12.

Errours,

Errours, and Adversaries unto this Truth.

This truth neither is, nor ever was oppugned by any Church. Onely among our selves some think us necessarily tied unto all the Judicials of *Moses*; as the *Brownists*. For they say, The Laws Judicial of *Moses* belong as well unto *Christians*, as they did unto the *Jews*[a].

Others, that we are bound, though not unto all; yet unto some of the Judicials; as holdeth *T. C.*[b], and *Philip Stubs*[c].

[a] Barrows discov. pag. 127.
[b] 1 Reply, sect. 1, 2.
[c] Anatom. of abuses, 2. part. D. b.

Proposition V.

No Christian man whosoever is freed from the Obedience of the Law Moral.

The Proof from Gods Word.

THink not, that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them. For truly I say unto you (saith our Saviour Christ) till heaven and earth perish, one jot, or one tittle of the Law shall not scape, till all things be fulfilled: whosoever therefore shall break one of these least Commandments, and teach men so, shall be called the least in the Kingdom of Heaven, *&c.*[a].

If thou wilt enter into Life, keep the Commandments, *&c.* Thou shalt not Kill, Thou shalt not Commit Adultery, Thou shalt not Steal, Thou shalt not bear false Witness; Honour thy Father, and thy Mother[b].

Do we make the Law of none effect through faith? God forbid; yea, we establish the Law[c]. Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God[d]. The publick Confessions of the Churches of God in *France*[e], and *Belgia*[f], agree with this Doctrine.

[a] Mat. 5. 17, 18, 19.
[b] Mat. 19. 17, 18, 19.
[c] Rom. 3. 31.
[d] 1 Cor. 7. 19.
[e] Art. 23.
[f] Art. 25.

Errours

Errours, and Adversaries unto this Truth.

Whereby are condemned, as most wicked and unsound, the Opinions

Of the *Manichees*, who found fault with the whole Law of God, as wicked, and proceeding not from the true God, but from the Prince of Darkness [a].

Of *Brownist Glover*, whose Opinion was, That Love now is come in the place of the Ten Commandments [b].

Of *Johannes Islebius*, and his followers, the *Antinomians*, who will not have Gods Law to be preached, nor the consciences of sinners to be terrified, and troubled with the Judgements of God [c].

Of *Bannister*, (among our selves) who held, how it is utterly evil for the Elect, so much as to think, much less to speak or hear of the fear of God, which the Law preacheth [d].

[a] Aug. contra Faust. epist. 11. & 74.
[b] Bredwell detect. p. 119.
[c] Sim. Pauli meth. par. 2. de lege Dei, pag. 54.
[d] Bannisters errour.

ARTICLE VIII.

Of the three Creeds.

[1] *The three Creeds*, Nicene *Creed*, Athanasius's *Creed, and that which is commonly called the* Apostles *Creed, ought throughly to be received, and believed. For* [2] *they may be proved by most certain Warrants of holy Scripture.*

The Propositions.

1. The *Nicene*, *Athanasian*, and *Apostolical* Creeds ought to be received, and believed.

2. The three Creeds, *viz.* The *Nicene*, *Athanasian*, and of the *Apostles*, may be proved by the holy Scripture.

Pro-

Proposition I.

The Nicene, Athanasian, *and* Apostolical Creeds *ought to be received, and believed.*

THis Proposition the Churches of God both anciently, and in these last days [a], do acknowledge for true.

[a] Conf. Helv. 2. c. 11. Gal. art. 5. Belg. art. 9. Saxon. art. 1.

The Errours, and Adversaries unto this Truth.

Therefore much out of the way of Godliness are they, which [a] term the Apostles Creed, A forged Patchery; as *Barrow* doth; and *Athanasius*, *Sathanasius* Creed; so did *Gregorius Paulus* in *Polonia* [b], and the new *Arrians* and *Nestorians* in *Lithuania* [c].

[a] Bar. dis. p. 76.

[b] Genebr. l. 4. p. 1158.

[c] Surius, Chr. pag. 329.

My self, some twenty eight years ago, heard a great learned man, whose name upon another occasion afore is expressed (to whose acquaintance I was Artificially brought) which in private conference between him and my self, termed Worthy *Zanchius* a Fool, and an Ass, for his Book *de tribus Elohim*, which refuteth the new *Arrians*; against whose Founders the Creeds of *Athanasius*, and the *Nicene* were devised. Him attentively I heard, but could never since abide him for these words: and indeed I never saw him since.

Proposition II.

The three Creeds, viz. *the* Nicene, Athanasian, *and of the* Apostles, *may be proved by the Holy Scripture.*

The Proof from Gods Word.

[a] Deut. 6. 4. Mal. 2. 10. 1 Cor. 8. 4. Eph. 4. 5, 6. [b] Mat. 3. 17. Galat. 4. 6. 1 Joh. 5. 7.

THan this assertion nothing is more true: For the Creeds, I mean these three Creeds, speak first

Of one, and the same God, who we are to believe is for Essence but one [a], in Persons three [b], *viz.* The Father, the Creatour,

tour [c], the Son, the Redeemer [d], the holy Ghoſt, the Sanctifier [e]. Next of the people of God, which we muſt think, and believe is,

The Holy [f], and Catholick Church [g],

The Communion of Saints [h],

Pardoned of all their ſins [i],

And appointed to ariſe from death [k], and to enjoy eternal life, both in body, and ſoul [l].

[c] Pſal. 134. 3.
[d] Iſa. 53. 4. Rom. 5. 18, Gal. 3. 13. Eph. 2. 16. 1 John 2. 2.
[e] 1 Cor. 1. 21, 22. 1 Pet. 1. 2.

[f] Eph. 1. 3, 4. & 2. 21. Col. 1. 22. [g] Iſa. 54. 2. Pſal. 87. 4. Acts 1. 8, *&c.* Eph. 2. 14. Rev. 5. 9.
[h] Eph. 4. 15. 1 Cor. 10. 16. Heb. 10. 25. 1 Joh. 1. 7. [i] Iſa. 44. 22. Mat. 18. 23, *&c.* Col. 2. 13.
[k] Joh. 5. 28. 1 Cor. 15. Phil. 3. 21. [l] Joh. 6. 39. 1 Pet. 1. 4. Rev. 21. 4.

The Adverſaries unto this Truth.

Therefore we are enemies to all Adverſaries of this Doctrine, or any whit of the ſame in them compriſed, whether they be *Atheiſts*, *Jews*, *Sadducees*, *Ebionites*, *Tritheites*, *Anti-Trinitarians*, *Apollinarians*, *Arrians*, *Manichees*, *Neſtorians*, *Origenians*, *Turks*, *Papiſts*, *Familiſts*, *Anabaptiſts*, or whoſoever.

ARTICLE IX.

Of Original, or Birth-ſin.

[1] *Original Sin ſtandeth not in the following of* Adam, *(as the* Pelagians *do vainly talk;) but* [2] *it is the fault, and corruption of the Nature of every man, that naturally is engendred of the off-ſpring of* Adam, *whereby Man is very far gone from Original Righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth always againſt the Spirit; and therefore in every perſon, born into the World, it deſerveth Gods wrath, and damnation.* [3] *And this infection of Nature doth remain, yea in them that are regenerated, whereby the luſt of the Fleſh, called in* Greek, φρονημα σαρκος; *Which ſome*

do expound the Wisdom, *some* the Sensuality, *some* the Affection, *some* the Desire of the Flesh, *is not subject to the Law of God. And although there is no condemnation for them that believe, and are baptized; yet the Apostle doth confess, that* Concupiscence, *and Lust hath of it self the nature of sin.*

The Propositions.

1. There is Original sin.
2. Original sin is the fault, and corruption of the nature of every man, *&c.*
3. Original sin remaineth in Gods dear Children.
4. Concupiscence, even in the Regenerate, is sin.

Proposition I.

There is Original sin.

The Proof from Gods Word.

IN the Holy Scripture we find of Original sin, the cause, the subject, and the effects: the cause thereof is *Adams* fall [a], partly by the subtile suggestions of the Devil [b], partly through his own free will; and the propagation of *Adam* his corrupted Nature unto his seed, and posterity.

Except a man be born again, he cannot see the Kingdom of God, saith our Saviour Christ [c]. As by one man sin entred into the world, and death by sin, and so death went over all men: forasmuch as all men have sinned, saith S. *Paul* [d]. As new-born Babes desire the sincere milk of the Word, that ye may grow thereby, saith S. *Peter* [e]. And S. *James* [f], Of his own will begat he us with the Word of truth, that we should be as the first-fruits of his creatures. And the fore-mentioned Apostle *Paul* again [g], You that were dead in trespasses and sins, *&c.* and were by nature the children of wrath, as well as others. But God, who is rich in mercy, through his great love wherewith he loved us, even when we were dead by sins, hath quickened us together in Christ, *&c.*

[a] Rom. 5. 15. 1 Cor. 15. 21.
[b] Gen. 3. 4. 2 Cor. 11. 3.
[c] Joh. 3. 3.
[d] Rom. 5. 12.
[e] 1 Pet. 2. 2.
[f] Jam. 1. 18.
[g] Eph. 2. 1, 3, 4.

The

The subject hereof is the old man, with all his powers mind, will, and heart. For in the mind there is darkness, and ignorance of God, and his will [h]: and in the will, and heart of man there is concupiscence, and rebellious affections against the Law of God [i].

And the effects of this Birth, or Original sin, are first actual sins, and they both inward, as ungodly affections; and outward, as wicked looks, profane speech, and devilish actions [k]; next, an evil conscience [l], which bringeth the wrath of God [m], death [n], and eternal damnation [o].

All Churches of God believe this, and some in their publick Confessions testifie so much [p].

h Mat. 12. 34. Rom. 8. 7. 1 Cor. 2. 14. i 1 Joh. 3. 1. & 5. 19, 20. k Mat. 5. 29. Acts 7. 35. & 15. 9. Rom. 1. 21. Jam. 1. 13, 14. l Mat. 15. 19. m 1 Joh. 3. 21. n Rom. 1. 18.

Col. 3. 5, 6. o Joh. 8. 24. Rom. 5. 12. Jam. 1. 15. p Conf. Helv. 1. art. 8. & 2. c. 8. Basil. art. 2. Bohem. c. 4. Gal. art. 9, 11. Belg. art. 15. August. art. 1. Saxon. art. 2.

Errours, and Adversaries unto this Truth.

Thus armed with authority, and forces from the Word of God, and assisted with the Neighbour Churches, we offer battel

1. To the *Jews* [a], *Carpocratians* [b], and *Family of Love* [c], who flatly deny there is any Original sin.

2. To the *Papists*, which say, that

Original sin is of all the least sin, and less than any venial sin.

Original sin is onely the debt of punishment for the sin of *Adam*, and not his fault.

Original sin is not properly sin: All this hath *Knardus Tapperus* [d].

Such, as are infected onely with Original sin, are free from all sinsible punishment [e].

3. To *Florinus*, and *Blastus*, who make God the Authour of sin [f].

4. To the *Sabbatarians* among us, who teach, that, The life of God in *Adam*, before his Fall, could not continue without a Sabbath [g].

a Frier Laur. à Villavincentia de form. 5 concion. l. 1. c. 13. b Clem. Alex. Strom. lib. 3. c Display in Allens Conf. d Tapp. tract. de pec. Orig. e Th. Aquin. l. 4. dist. 16. q. 1. art. 2. f Conf. Helv. 2. c. 8. ex Iren. g Sab. Doct. 1. Book p. 15.

The Sabbath was ordained before the Fall of *Adam*, and that not onely to preserve him from falling [h], but also that being holy, and righteous still, he might have been preserved in the favour of God, which *D. B.* delivereth in his Sabbath-Doctrine [i].

[h] Ibid.

[i] Ibid. 2. Book, pag. 182.

5. We are also Adversaries to the like curiously affected, who enquire,

Whether it was Gods Will, that *Adam* should fall?

Whether God enforced our first Parents to fall?

Why God stayed not *Adam* from falling? *&c.*

Proposition II.

Original Sin is the fault, and corruption of the Nature of every man, &c.

The Proof from Gods Word.

ORiginal Sin is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing, neither doth Gods people so think: and some Churches, by their extant Confessions, with us deny the same; as the Church in *France* [a], and the *Low-Countries* [b]; but it is partly the imputation of *Adam* his disobedience unto us [c], and partly the fault, and corruption of mans Nature [d], as the Churches also acknowledge [e].

[a] Conf. Gal. art. 10.

[b] Conf. Belg. art. 15.

[c] Rom. 5. 12, 16. Conf. Aug. art. 2. Saxon. art. 2. Wittemb. c. 4.

[d] Rom. 3. 23; & 7. 18. Eph. 2. 3.

[e] Conf. Helv. 2. c. 8. Gal. art. 10. Bohem. cap. 4. August. art. 2. Saxon. art. 2. Wittemb. c. 4.

The Errours, and Adversaries unto this Truth.

Adversaries unto this Truth are,

The *Pelagians* [a], *Family of Love* [b], who say, that Original Sin cometh not by Propagation, but by Imitation.

[a] August. de pec. meritis, c. 1, 2, 3.

[b] Display in Allens Conf.

Such, as ascribe Original Sin in no sort unto Man, but either unto God, as did the *Hermogenians* [c], or unto the Devil, as did the *Valentinians* [d].

[c] Tertul.

[d] August.

The *Manichees*, who preached, that this sin is another, and a contrary substance within us, and proceedeth not from our corrupted Nature [e].

[e] August. de Hæres.

The

The *Apollinarians*, who held Original Sin to be from Nature [f].

The *Papists*, who affirm, that some Persons, and namely, the Virgin *Mary* [g], is free from this Original Sin.

[f] Athan. de incarn. Christi.

[g] Concil. Trid. Sess. 5. decr. de pec. Orig. Alb. Mag. c. 74. super Evang. Missus est, &c. Paulus de Palatio, in Mat. c. 11. pag. 463.

Proposition III.

Original Sin remaineth in Gods dear Children.

The Proof from Gods Word.

I Allow not that which I do; for what I would, that do I not; but what I hate, that do I, saith St *Paul* [a].

The flesh lusteth against the spirit, and the spirit against the flesh: so that ye cannot do the same things that ye would [b].

Every man is tempted, when he is drawn away by his own concupiscence, and is enticed [c].

Dearly Beloved, I beseech you, as strangers, abstain from fleshly lusts, which fight against the soul [d].

Nothing is more true in the judgement of Gods people [e].

[a] Rom. 7. 15.

[b] Gal. 5. 17.

[c] Jam. 1. 14.

[d] 1 Pet. 2. 11.

[e] Conf. Helv. 1. art. 8. & 2. c. 9. Basil. art. 2. Gal. art. 11. Saxon. art. 11.

Errours, and Adversaries unto this Truth.

We stand therefore in this point,

Against the *Papists*, who say, that Original sin was not at all, much less remained in the Virgin *Mary* [a].

Against *Giselbertus*, whose Doctrine is, That Baptism once received, there is in the baptized no sin at all, either Original, or Actual [b].

Against the *Family of Love*, who affirm, that the Elect, and Regenerate sin not [c].

Against the *Carpocratians*, whereof some boasted themselves to be every way as innocent as our Saviour Christ [d].

Against the *Adamites*, both old [e], and new [f], who said they were in so good a state as *Adam* was before his Fall, therefore without Original sin.

Against the *Begadores* in *Almaign*, affirming they were im-

[a] Concil. Basil. Sess. 36. Test. Rhem. annot. Rom. 5. 14.

[b] Giselb. lib. altercat. Synag. & Eccles. c. 8.

[c] H. N. Document sent. 6. 9. sect. 1. c. 13. sect. 5.

[d] Iren. l. 2. c. 24.

[e] Epiphan.

[f] Æneas Sylv. Hist. Bohem. c. 41.

impeccable, and had attained unto the very top, and pitch of perfection, in vertue, and godlineſs [g].

[g] Carranza, Summa Conc.

Propoſition IV.

Concupiſcence, even in the Regenerate, is ſin.

The Proof from Gods Word.

[a] Gal. 5. 17.
[b] 1 Pet. 2. 11.
[c] Rom. 7. 23
[d] Rom. 8. 1.
[e] Gal. 5. 17, 21. Jam. 1. 14, 15.
[f] Coloſſ. 3. 5.

COncupiſcence in whomſoever luſteth againſt the Spirit [a], fighteth againſt both the ſoul [b], and the law of the mind [c], and therefore (but that there is no condemnation to them which are in Chriſt Jeſus [d]) it bringeth death, and damnation [e].

Mortifie therefore your members, which are upon Earth, ſaith S. *Paul* [f], unto the *Coloſſians*) fornication, uncleanneſs, the inordinate affection, evil concupiſcence, &c. for the which things ſake the wrath of God cometh on the children of diſobedience.

[g] 1 Pet. 3. 11.

And unto all Chriſtians S. *Peter*, 1 beſeech you, as ſtrangers, abſtain from fleſhly luſts [g].

[h] Confeſſ. Helv. 1. 15. Sax. art. 2. 18.

To the ſame purpoſe is both the Doctrine, and Confeſſions of Gods people [h].

Errours, and Adverſaries unto this Truth.

Therefore we miſlike their Opinions, as unſound, which ſay, that Concupiſcence either is no ſin at all, or but a venial ſin: the former was an aſſertion of the *Pelagians* [i], and is of the *Papiſts*; that later was one of *Glovers* Errours.

[i] Conf. Aug. art. 2.

Franciſcus, the Monk of *Colen*, counted Concupiſcence no ſin, but ſaid it was as natural, and ſo no more offenſive before God for man to luſt, than for the Sun to keep his courſe.

Petrus Lombardus ſaith, that Concupiſcence afore Baptiſm is both a puniſhment, and a ſin; but after Baptiſm is no ſin, but onely a puniſhment [k].

[k] Lomb. l. 2. Diſt. 32.

The Church of *Rome* both teacheth, that the power of luſting is not, but the uſe of wicked Concupiſcence is evil, and numbred amongſt moſt grievous ſins [l]; and decreeth how Concupiſcence is not ſin, but proceedeth from ſin, and inclineth unto ſin [m].

[l] Catech. Trid. præcept. 9.
[m] Concil. Trid. Seſſ. 5. decreto de pec. Orig.

Glover.

Glover, the Brownist, said, that the intemperate affections of the Mind, issuing from concupiscence, are but venial sins [b]. [b] Bredwell detect. 69. 119.

ARTICLE X.

Of Free-Will.

[1] The condition of Man, after the Fall of Adam, is such, that he cannot turn, and prepare himself by his own natural strength, and good works, [2] to faith, and calling upon God; wherefore we have no power to do good works pleasant, and acceptable to God, [3] without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

The Propositions.

1. Man, of his own strength, may do outward, and evil works, before he is Regenerate.

2. Man cannot do any work, that good is, and godly, being not yet Regenerate.

3. Man may perform, and do good works, when he is prevented by the grace of Christ, and renewed by the Holy Ghost.

Proposition I.

Man of his own strength may do outward, and evil works, before he is Regenerate.

The Proof from Gods Word.

WE deny not, that man, not yet Regenerate, hath free-will to do the works of Nature, for the preservation of the body, and bodily estate; which thing had, and have the brute

brute Beasts, and profane Gentiles, as it is also well observed in our Neighbour Churches [a]. Besides, Man hath Free-will to perform the works of Satan, both in thinking, willing, and doing that, which is evil. For the imaginations of the thoughts of mans heart are onely evil continually [b]; evil, even from his youth [c]. A truth confessed by our Brethren [d].

[a] Confess. Helv. 2. c. 9. August. art. 18. Saxon. 3, 4, 7.
[b] Gen. 6. 5.
[c] Ibid. 8. 21.
[d] Conf. Helv. 2. c. 9. & 1. ar. 9. Bohem. c. 4.

Errours, and Adversaries unto this Truth.

A false perswasion is it therefore, that man hath no power to move either in his body so much as unto outward things, as *Laur. Valla* dreamed [a]: or his mind unto sin; as the *Manichees* maintained, affirming how man is not voluntarily brought, but necessarily driven to sin [b].

[a] Simon Pauli meth. par. 2. de lib. Ar.
[b] Aug. ep. 28.

Proposition II.

Man cannot do any work, that good is and godly, being not as yet Regenerate.

The Proof from Gods Word.

THE wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither indeed can be. They, that are in the flesh, cannot please God [a].

[a] Rom. 8, 7, 8.

The natural man perceiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned [b].

[b] 1 Cor. 2. 14.

No man can say, that Jesus is the Lord, but by the Holy Ghost [c].

[c] 1 Cor. 12. 3.

We are not sufficient of our selves to think any thing, as of our selves, but our sufficiency is from God [d].

[d] 2 Cor. 3. 5.

Without me ye can do nothing, saith our Saviour Christ [e].

[e] John 15. 5.

Which is the Confession of the godly Reformed [f].

[f] Conf. Helv. 1 art. 9. & 2. c. 9. Basil. art. 2. Bohem. c. 4. August. art. 18. Belg. art. 14.

The

The Adversaries unto this truth.

Adversaries unto this Truth are all such as hold, that Naturally there is Free-will in us, and that unto the best things. So thought the *Pharisees*, the *Sadducees*, the *Pelagians* [a], and the *Donatists* [b]; and the same affirm the *Anabaptists* [c], and *Papists*. For say the *Papists*,

Man, by the Form and power of Nature, may love God above all things [d].

Man hath Free-will to perform even Spiritual, and heavenly things [e].

Men believe not but of their own Free-will [f]. It is in mans Free-will to believe, or not to believe; to obey, or disobey the Gospel of Truth preached [g].

The Catholick (Popish) Religion teacheth Free-will [h].

[a] Augustl. de pec. mer. l. 3.
[b] Idem contra Petil. cap. 19.
[c] Zuing. contra Catabapt.
[d] Gab. Biel 3. Sent. dist. 37.
[e] Conc. Trid. Sess. 6. Can. 1.
[f] Test. Rhem. an. Mat. 20. 16.
[g] Ibid. annot. 1 marg. p. 408.
[h] Hills quart. 13. read.

Proposition III.

Man may perform, and do good works, when he is prevented by the Grace of Christ, and renewed by the Holy Ghost.

The Proof from Gods Word.

IN a man prevented by the grace of Christ, and regenerate by the Holy Spirit, both the understanding is enlightened, so that he knoweth the Secrets, and Will of God; and the mind is altogether changed, and the body enabled to do good works.

To this purpose the Scriptures are plentifull.

I will put my Law in their inward parts, and write it in their hearts [a].

[a] Jer. 31. 33.

No man knoweth the Father, but the Son, and he, to whom the Son will reveal him [b].

[b] Mat. 11. 27. Luk. 10. 22.

Blessed art thou, *Simon*, the Son of *Jonas*; for flesh and bloud hath not revealed it unto thee, but my Father which is in heaven [c].

[c] Mat. 16. 17.

No man can say, that Jesus is the Lord, but by the Holy Ghost [d].

[d] 1 Cor. 12. 3.

To one is given by the Spirit the word of Wisdom; and to another the word of Knowledge, by the same Spirit; and to another Faith, by the same Spirit; and to another the gifts of Healing, by the same Spirit; and to another the Operations of great works; and to another Prophesie; and to another the discerning of Spirits; and to another diversities of Tongues; and to another the Interpretation of Tongues, *&c.* [c].

God, he purifieth mans heart [f]; worketh in us both the Will, and the Deed [g]; the Spirit helpeth our infirmities; for we know not what to pray as we ought, *&c.* [h]. Such were some of you, but ye are Washed, but ye are Sanctified, but ye are Justified, in the Name of the Lord Jesus, and by the Spirit of our God [i].

Unto you it is given for Christ, that not onely ye should believe in him, but also suffer for his sake [k].

And this do the Churches of God believe, and confess [l].

[c] 1 Cor. 12. 8.
[f] Acts 15. 9.
[g] Phil. 2. 13.
[h] Rom. 8. 26.
[i] 1 Cor. 6. 11.
[k] Phil. 1. 29.
[l] Confess. Helv. 2. c. 9. August. art. 18. Bohem. c. 4. Saxon. art. 4.

ARTICLE XI.

Of the Justification of Man.

We are accounted righteous before God, onely for 1 *the merit of our Lord, and Saviour Jesus Christ,* 2 *by Faith, and* 3 *not for our own works, or deservings.*

Wherefore that we are Justified by Faith onely is a most wholesom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

The Propositions.

1. Onely for the merit of our Lord and Saviour Christ
2. Onely by Faith
3. Not for our own works, or deservings

} are we accounted righteous before God.

Pro-

Propoſition 1.

Onely for the merits of our Lord and Saviour Chriſt, we are accounted righteous before God.

The Proof from the Word of God.

BY Chriſt his Bloud onely we are cleanſed.
He is the Lamb of God, which taketh away the ſin of the world [a]. [a] John 1. 29.

We are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus [b]. [b] Rom. 3. 24.

We are bought with a price [c], even with the precious bloud of Chriſt, the Lamb undefiled, and without ſpot [d]; which cleanſeth us from all ſin [e]. [c] 1 Cor. 6. 20. [d] 1 Pet. 1. 19. [e] 1 Joh. 1. 7.

By his onely righteouſneſs we are juſtified.
By the obedience of one many be made righteous [f]. [f] Rom. 5. 19.

Chriſt is the end of the Law for righteouſneſs unto every one that believeth [g]. He of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption [h]: and we are made the righteouſneſs of God in him [i]. And therefore from Heaven we look for the Saviour, even the Lord Jeſus Chriſt [k]. [g] Ibid. 10. 4. [h] 1 Cor. 1. 30. [i] 2 Cor. 5. 21. [k] Phil. 3. 21.

And this is the Faith, and Confeſſion of all Churches Reformed [l]. [l] Conf. Helv. 2. c. 15. Bohem. c. 6. Gal. art. 12. Belg. art. 22. Auguſt. art. 4.

Errours, and Adverſaries unto this Truth.

This truth is neither believed, nor acknowledged
Of the *Atheiſts*, who are neither perſwaded of the Life to come, nor underſtand the myſteries of mans ſalvation through the merits of Chriſt. Wittemb. ar. 5. Suevica, c. 3.

Nor of the *Phariſees*, and their followers, who think that by civil and external righteouſneſs we are juſtified before God [a]. [a] Mat. 5. 20.

Nor of *Matthew Hamant*, who held, That Man is juſtified by Gods meer mercy without reſpect unto the Merits of Chriſt [b]. [b] Holin. Chro. fol. 1299.

Nor of *Galeotus Martius*, which was of Opinion, that all Nations and Persons whatsoever, living according to the Rules of Nature, should be saved, and inherit everlasting happiness [c].

[c] P. Jovius, Elog. doct. vir. pag. 97.

Nor of the *Turks*, who think that so many, as either go on Pilgrimage unto *Mecha*, or do kiss the Sepulchre of *Mahomet*, are justified before God, and thereby do obtain Remission of their sins [d].

[d] Lonic. Turc. Hist. Com. 1. l. 2. par. 2. c. 14, 15, 18.

Nor of the *Family of Love*, who teach, by the shedding of Christ his Bloud is meant the spreading of the Spirit in our hearts [e].

[e] Display, in Allens Conf.

Nor of the *Papists*, whose Doctrine is, that

1. Though Christ hath suffered for all men in general; yet not onely each man must suffer for his own part in particular [f]; but also, that the works of one man may satisfie for another [g].

[f] Test. Rhem. an. Rom. 8. 17.
[g] Ibid. annot. Col. 1. 24.

2. They teach next, that sins venial are done away, and purged by prayer, Alms-deeds, by the worthy receiving of the blessed Sacrament of the Altar, by taking of holy Water, knocking upon the breast with holy Meditation, the Bishops blessing, and such like [h], by holy Water, and such Ceremonies [i], sacred Ceremonies [k], as

[h] Vaux Catech. cap. 4.
[i] Test. Rhem. an. Joh. 13. 10.
[k] Test. Rhem. an. marg. pag. 258.

Confiteor, tundo, conspergor, conteror, oro,
Signor, edo, dono, per hæc venialia pono: that is,

I am confest unto the Priest,
I knock mine heart, and breast with fist;
With holy Water I am besprent;
And with contrition all yrent;
I pray to God, and heav'nly Host;
I cross my forehead at every post;
I eat my Saviour in the bread;
I deal my dole when I am dead:
And doing so, I know I may
My venial sins soon put away.

And sins mortal, not by the merits of Christ onely, but many ways besides are cleansed, think the said *Papists*; as by the merits of dead Saints, namely, of S. *Mary* the Virgin.

Thre-

Threnosa compassio dulcissimæ Dei Matris
Perducat nos ad gaudium summi Dei Patris.
The pittifull compassion of Gods best pleasing Mother
Bring us to the joyes of God the Sovereign Father.

And of *Thomas Becket* [l].

[l] Horæ B. Virg. S. Mar. secundùm usum Sarum.

Tu per Thomæ *sanguinem, quem pro te impendit,*
Fac nos, Christe, scandere, quo Thomas *ascendit.*
By the bloud of *Thomas*, which he for thee expended,
Make us, Christ, to climb up, where *Thomas* ascended.

By *Agnus Dei*, whereof they say,

Peccatum frangit, ut Christi sanguis, & angit.
It breaketh sin, and doeth good,
As well as Christ his precious bloud [m].

[m] Cerem. lib. 1. tit. 7.

By reading certain parcels of Scripture, according to their Vulgars;

Per Evangelica dicta,
Deleantur nostra delicta [n].
Through the sayings, and words Evangelical,
Our sins blot out, and vices all.

[n] Breviar. secundùm Sarum.

Proposition II.

Onely by Faith are we accounted righteous before God.

The Proof from Gods Word.

ONely believe [a], all that believe in Christ, shall receive remission of sins [b]; from all things, from which ye could not be justified by the Law of *Moses*, by Christ every one that believeth, is justified [c].

[a] Mark 5. 36.
[b] Acts 10. 43.
[c] Acts 13. 39.

The Gospel is the power of God unto salvation, to every one that believeth [d].

[d] Rom. 1. 16.

To him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for righteousnes [e]. Christ is the end of the Law for righteousnes to every one that believeth [f].

[e] Rom. 4. 5.
[f] Rom. 10. 4.

Know, that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, *&c.* [g].

[g] Galat. 2. 16.

God

God would justifie the Gentiles through faith, &c. They, which be of Faith, are blessed with faithfull *Abraham* [h].

[h] Galat. 3. 8, 9.

By grace are ye saved, through Faith, and that not of your selves [i].

[i] Ephes. 2. 8.

Yea, doubtless, I think all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, not having mine own righteousness, which is of the Law; but that, which is, through the Faith of Christ, even the righteousness, which is of God through Faith [k].

[k] Phil. 3. 8, 9.

The Churches of Christ by their publick Confessions give testimony unto this Truth [l].

[l] Confess. Helv. 2. c. 16. Basil. art. 8. Bohem. c. 6, 7. Gal. art. 20. Belg. art. 22. August. art. 4. Saxon. art. 3. 8. Wittemb. art. 4. Suevica, cap 3.

Errours, and Adversaries unto this Truth.

Partakers of the profit, and sweetness of this Doctrine are not they, which be altogether ignorant of this Mystery.

[a] Mat. 27. 24. [b] Acts 12. 1. [c] Acts 26. 25. [d] Jam. 2. 19. [e] Canis. Cat. c. 1. Vaux Cat. c. 1. Test. Rhem. ann. Rom. 4. 14. 1 Tim. 3. 15. [f] Concil. Trid. sess. 6. c. 9. Test. Rhem. annot. Rom. 5. 1. & 2 Tim. 1. [h] Bale, Myst. of iniquit. p. 53. [i] Acts 15. 1. [k] Eus. l. 3. c. 24. [l] Test. Rhem. in Luk. 7. mar. Luk. 10. 28. John 3. 18. Jam. 2. 25. [m] Russ. Com. weal, c. 23.

Nor they, who know the same, but apply it not to their own souls, and consciences, but altogether despise the same; as did *Pilate*, in condemning Christ [a]; *Herod*, in killing *James* [b]; *Agrippa*, in not defending *Paul* [c]; the *Jews* in prosecuting the Apostles; and do the Devils [d], and many ungodly persons, Tyrants, false Christians, and Apostates.

Nor they, which teach not a sure confidence in Jesus Christ, but an Historical Knowledge of him; as do the *Papists* [e].

Nor they, which hold, that all, and every man is to remain doubtfull, whether he shall be saved, or no, as do the same *Papists* [f].

Nor they, which teach, that man is justified,

Either by works without Faith, as did the *False Apostles* in *Asia* [g], and do the *Turks*, and *Anabaptists* [h]:

Or by Faith, and Works, as both the *Pseud-Apostles* at *Hierusalem* [i], the *Ebionites* [k], and the *Papists* [l], with the *Russians* [m].

Or neither by Faith, nor Works, as they, which continue both Faith in Christ Jesus, and good works too, hoping yet to be saved, as the carnally-secure worldings.

Neither

Neither ſhall they be partakers of the ſweetneſs of this truth, which ſay, That for Chriſtians to truſt onely by Chriſt his Paſſion, or by Faith onely to be ſaved, is a breach of the firſt Commandment, as *Vaux* [n]: is the Doctrine of Devils, as *Friar Laurence à Villavincentia* [o]; and the Doctrine of *Simon Magus*, as do the *Rhemiſts* [p].

Nor they finally, which maintain how the truly righteous apprehend not Chriſt by Faith, but have him and his righteouſneſs eſſentially, and inherent within them: which is an errour of the *Catharists* [q], *Papists* [r], *Oſiandrians* [s], and *Family of Love* [t].

[n] Catech. c. 3. [o] De formand. S. concion. l. 1. c. 11. [p] Teſt. Rhem. an. Act. 8. 18. [q] Iſidor. etym. l. 8. c. de hæreſ. Theod. Beza epiſt 1. [r] Concil. Trid. Seſſ. 6. cap. 16. 7. [s] Calvin. contra Oſiand. epiſt. fol. 303. [t] Diſplay in Allens Confeſſ.

Propoſition III.

We are accounted righteous before God, not for own works, or deſervings.

The Proof from Gods Word.

BEſides what hath been ſaid, that works have no place, nor portion in the matter of our Juſtification, it is evident in the Holy Scripture, where we find, That

All men be ſinners, and deſtitute of the Glory of God; and therefore that no man can be juſtified by his own works [a].

Eternal Life cometh unto us, not by deſert; but partly of promiſe [b], partly of gift [c].

The juſt ſhall live by Faith; and the Law is not of Faith [d].

Moreover, as the godly in old time were; ſo *Chriſtians* in theſe days are, and ſhall be juſtified: but the godly were juſtified, not for any good works, or worthineſs of their own: ſo juſtified was *Abraham* [e], the *Jews* [f], the *Samaritans* [g], *Paul* [h], the *Eunuch* [i], *Taylor* [k], and the *Epheſians* [l].

All Churches Reformed, with a ſweet conſent, applaud, and confeſs this Doctrine [m].

[a] Pſ. 14. 2, 3. & 51. 4. & 53. 2. Rom. 3. 12. [b] Acts 2. 30. & 3. 25. & 13. 32. 2 Tim. 1. 1. [c] Joh. 17. 2. Rom. 6. 23. 1 Joh. 5. 11. [d] Rev. 2. 10. Gal. 3. 11, 12. [e] Rom. 4. 1, 2. Gal. 3. 6. Hebr. 11. 17. [f] Acts 2. 44. *&c.* [g] Acts 8. 15. [h] Acts 22. 16, *&c.* [i] 1 Tim. 1. 4, 16. Phil. 3. 6, 9. [k] Acts 8. 36. [l] Acts 16. 31, *&c.* [m] Eph. 3. 4, 5. Conf. Helv. 14, 16. Baſil. art. 8. Bohem. c. 7, Gal. art. 22. Belg. art. 24. Auguſt. art. 6, 26.

The

The Errours, and Adversaries unto this Truth.

Adversaries hereunto are

The *Pharisees*, who thought men were justified by external righteousness, Moral [a], and Ceremonial [b].

The *False Apostles* in *Asia* [c], and at Jerusalem [d].

The Pharisaical *Papists*, who against the Justification by Faith alone, do hold a Justification by merits, and that of Congruity, Dignity, and Condignity [e].

The said *Papists* teach besides, that Life eternal is due unto us of Debt [f]; because we deserve it by our good works.

They teach finally, that by good works our sins are purged [g].

[a] Mat. 5. 21, &c.
[b] Mat. 15. 2.
[c] 2 Tim. 1.
[d] Acts 15. 2.
[e] Gab. Biel. l. 2. dist. 27. q. 1.
[f] Concil. Trid. Sess. 6. Can. 32.
[g] Petrus à Soto Asser. cath. de bonis oper.

ARTICLE XII.

Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the Severity of Gods Judgement: [1] yet are they pleasing, and acceptable to God in Christ, [2] and do spring out necessarily of a true, and lively Faith, insomuch that by them a lively Faith [3] may be as evidently known, as a Tree discerned by the Fruit.

The Propositions.

1. Good Works do please God.
2. No work is good, except it spring from Faith.
3. Good works are the outward signs of the inward Belief.

Pro-

Proposition I.

Good Works do please God.

The Proof from Gods Word.

THough God accepteth not man for his works, but for his dear Sons sake, yet, that good works, after mans justification, do please God, it is a clear truth every where to be read in the Holy Scripture. For,

God hath commanded them to be done [a], and requireth righteousnes, not onely outward of the body [b], but inward of the mind [c], and hath appointed for the vertuous, and godly, rewards both in this life [d], and in the world to come [e], and to the wicked punishments spiritual [f], corporal [g], and of body and soul eternal in the pit of Hell [h].

And this is believed, and acknowledged by the Churches [i].

[a] Matth. 5.16. Joh. 15. 12. Phil. 2. 14, &c. 1 Thes. 4.3, &c. 2 Tim. 2. 19.
[b] Jam. 2.
[c] Mat. 5.22, 28. Acts 24. 16.
[d] Matth. 5. 5. Mar. 10. 29, 30. 1 Tim. 4. 8.
[e] Mat. 7.21. & 10.32. Luk. 14.13, 14. Rom. 2.10.
[f] Isa. 59. 1, 2. Joh. 9. 31. 1 Joh. 3. 21.
[g] Deut. 28. 15, &c. Jer. 44. Rom. 13. 2.
[h] Mat. 10 33. Mat. 21. 41, &c. 1 Cor. 6. 9, 10. Heb. 12. 14. &c. 25. Rev. 21. 8.
[i] Conf. Helv. 2. c. 16. Basil. art. 8. Bohem. c. 7. Gal. art. 7. Belg. art. 24. August. art. 6. & 26. Saxon. art. 3. 5, 6. Wittemb. c. 7. Suevica, c. 9.

The Errours, and Adversaries unto the Truth.

This truth is oppugned by Adversaries of divers kinds. For Some hold, that seeing man is justified by Faith, he may live as he lifteth; as the *Libertines*.

Some think, that to attend upon vertue, and to practise good works, is a yoke too heavy, and intolerable; as the *Simonians* [a].

Some utterly cast off all grace, vertue, and godliness, as did the *Basilidians* [b], the *Aerians* [c], the *Circumcellians* [d], and do the *Machivillians* and *Atheists*. Some permit, though not all manner, yet some sins: so allowed was both Whoredom, and unclean pollutions, by the *Carpocratians* [e], and *Valentinians* [f], and is of the *Jesuits* [g], and *Papists* [h]; and Perjury in the time of persecution by the *Basilidians* [i], *Helchesaits* [k], *Priscillianists* [l], *Henricians* [m], and *Family of Love* [n]; and violating of promise, yea and Oaths made unto Hereticks [o], as they call them, by the *Papists*.

[a] Iren. Theod.
[b] Iren. l. 1. c. 23.
[c] Epiph. lib. 3.
[d] Aug. contra Per. l. 1. c. 24.
[e] Cl. Alex. Str. lib. 3. Epiph.
[f] Theodoret.
[g] Spar. discov. pag. 13.
[h] Constit. Othonis, de concub. Cler.

removendis. [i] Philast. Iren. [k] Euseb. l. 6. c. 38. [l] Augustin. [m] D. Bernard. sup. Can. ser. 65. [n] Display, H. 5. b. [o] Conc. Const. Sess. 19. & Cochlæus Hist. Hussit. l. 2. p. 75.

Some (as the *Turkish* Priests, called *Seiti*, and *Cagi*) take it to be no sin, but a work meritorious, by Lies, Swearing, yea Forswearing, to damnifie Christians what they can [p]. Much like unto these are the equivocating *Jesuites*, in deluding and deceiving *Protestant* Princes, with their doubtfull speeches; even when they are sworn to answer plainly and truely by their lawfull Magistrates.

[p] Policy of the Turkish Emp. cap. 24.

Some suppose, that God is pleased with lip-service only, and outward righteousness, as the Hypocritical *Pharisees*, or Pharisaical Hypocrites [q].

[q] Mat. 7. & 23.

Proposition II.

No work is good, except it spring from Faith.

The Proof from Gods Word.

ALL which man doth, is not pleasing unto God, but that onely, which proceedeth from a true faith in Jesus Christ: so saith God in his Word.

They, that are in the flesh, cannot please God [a].

[a] Rom. 8. 8.

In Jesus Christ neither Circumcision availeth any thing, neither Uncircumcision, but Faith, which worketh by love [b].

[b] Gal. 5. 6.

Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure [c].

[c] Tit. 1. 15.

Without faith it is impossible to please God [d].

[d] Hebr. 11. 6.

And although the works of the Believing do please God, yet are they not so perfect, that they can fulfill the Law of God. Therefore even of the Regenerated and justified, saith our Saviour Christ: Pray, Forgive us our debts, say, We are unprofitable servants [e]. And S. *Paul*,

[e] Mat. 6. 12. Luke 17. 10.

We know that the Law is spiritual, but I am carnal, &c. [f]

[f] Rom. 7. 14.

We, which have the first fruits of the Spirit, even we do sigh in our selves, &c. and have infirmities [g].

[g] Rom. 8. 23.

Ye cannot do the same thing that ye would [h].

[h] Gal. 5. 17.

Which in the Faith, and Confession of the Churches [i].

[i] Conf. Helv. 1. cap. 16, Basil. art. 8. Bohem. cap. 7. Gal. art. 22. Belg. art. 24. August. art. 20. Sagon. art. 3, 5, 6. Wittemb. c. 7. Suevica, c. 4.

Errours, and Adversaries unto this Truth.

Therefore we mislike, and condemn the Opinions of the *Valentinians*, and *Papists*.

The *Valentinians* say, that Spiritual men do please God, (which are themselves onely,) not by Faith, but onely by their knowledge of divine Mysteries; and natural men do please him by their bodily labour, and upright dealing [a].

The said *Valentinians* feigned three sorts or degrees of men: the first Spiritual, who through bare knowledge; the next Natural, who by labour, and true dealing shall be saved; the third they call Material, men utterly uncapable of divine knowledge, and religious speculations; who must perish both in soul, and body [b].

The *Papists* teach, that

They not onely are good works, which God commandeth; but they also, which be either voluntarily done of our selves, or enjoyned us by Priests [c].

They are good works, and acceptable before God, which are done without Faith [d].

Works of themselves, without respect unto Christ, please God [e].

Men perfectly may keep the Laws of God [f]. In which Errour also be the *Anabaptists* [g], and *Family of Love* [h].

[a] Iren. l. 1. c. 1.

[b] Epiphan.

[c] Tapp. p. 188.

[d] Andrad. de fide, lib. 3.

[e] Tapp. p. 189.

[f] Tapp. ibid.

[g] Bullin. contra Anabap. l. 4. c. 3.

[h] Display L. 6. 2.

Proposition III.

Good Works are the outward signs of the inward Belief.

The Proof from Gods Word.

MAny are the reasons, why good works are to be done, in part cited afore p. 40. yet not the least cause is, that men may be known what they are. For the Scripture saith, and sheweth, that thereby are known the good Trees from the bad [a], the Wheat from the Chaff [b], the true Disciples from the false [c], the Sons

[a] Mat. 7. 16.

[b] Mat. 3. 12.

[c] Joh. 13. 35.

Sons of God from the children of Satan [d], the Regenerate from the Unbelievers [e].

Hereunto the Saints and Churches do subscribe [f].

[d] Luke 6. 36. Ephes. 1. 1. 1 Joh. 3. 10.
[e] Jam. 2. 18. 1 Pet. 1. 17.
[f] Conf. Helv. 2. c. 16. Basil. 2. t. 8. Bohem. c. 7. Gal. art. 22. Belg. art. 24. Saxon. art. 3. Wittemb. c. 7. Suevic. c. 4.

Forums, and Adversaries unto this Truth.

The faithfull shew their works, yet neither to have them seen of men, as did the Hypocritical *Pharisees* [a]; nor thereby to merit heaven, as do the Pharisaical *Papists*, whose Doctrine is, that Good works are meritorious [b].

Good works, as Contrition, Confession, and Satisfaction done in Penance) not onely do merit, but are besides a Sacrament for to attain reconciliation with God, and forgiveness of sins [c].

Life eternal is due unto good works by the justice of God [d].

[a] Mat. 6. & 7.
[b] Test. Rhem. an. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Hebr. 6. 10. Jam. 2. 22.
[c] Concil. Trid. Sess. 4. Can. 3.
[d] Conc. Trid. Sess. 6. Can. 32.

ARTICLE XIII.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, [1] are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, [2] neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of Congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but [3] they have the nature of sin.

The Propositions.

1. Works done before Justification please not God.
2. Works done before Justification deserve not grace of Congruity.
3. Works done before Justification have the nature of sin.

Proposition I.

Works done before Justification please not God.

The Proof from the Word of God.

BEfore men do please God [a], nothing, that they do, can please him. But men please not God, being not renewed, and justified by the Spirit. For, before men be Regenerate, they are not grapes, but thorns; not figs, but thistles; not good, but evil trees [b]; not lively, but dead boughs [c]; not engrafted, but wild Olives [d]; not friends, but enemies [e]; not the sons of God, but the Children of wrath [f]; which bring forth no good fruit. As the Churches also acknowledge [g].

[a] Mat. 7. 16.
[b] Mat. 7. 16. Luke 6. 43.
[c] John 15. 4.
[d] Rom. 11. 17, 23.
[e] Rom. 5. 10.
[f] Ephes. 2. 3.
[g] Confess. Helv. 2. c. 15. August. art. 20.

The Errours, and Adversaries unto this Truth.

Hereby the vanity of them is perceived, which think, before mans Justification, his deeds do please God; such are the *Papists*, and were the *Basilidians*.

The *Papists* teach, that

Works done without faith do please God [a].

Good Works, not in respect of Christ onely, but in themselves considered, please God [b].

The *Basilidians* placed the doers of Civil, and Philosophical righteousness, performed without faith in Christ, in the very heavens [c].

[a] Andrad. de Fide, lib. 3.
[b] Tapp. p. 189.
[c] Clem. Alex. Strom. lib. 2.

Proposition II.

Works done before Justification deserve not grace of Congruity.

The Proof from Gods Word.

THE unregenerate, not yet justified, have nothing in them to move God to be gracious unto them; and being as they are, old [a], not new Creatures; enemies [b], not favourers of godliness; the children of wrath [c], not of God; sinners [d], not vertuously bent; Infidels [e], and not believers; of Congruity de-

[a] Eph. 4. 22.
[b] Rom. 5. 10.
[c] Eph. 2. 2.
[d] Rom. 5. 8.
[e] Tit. 1. 15.

deserve no grace at Gods hands, which is the Faith too, and Confession of other Churches [f].

[f] Confess. Helv. 2. c. 16. Bohem. c. 7. Belg. art. 23. August. art. 4, 20. Saxon. art. 3, & 8. Wittemb. art. 5.

Errours, and Adversaries unto this Truth.

This overthroweth the Popish Assertions, concerning merits of Congruity [a]; and that by good works man is justified before God, and made heir of eternal life [b].

As evil works deserve Hell-fire; so eternal happiness is deserved by good works [c].

[a] Test. Rhem. an. Act. 10. 2. [b] Concil. Trid. Sess. 6. c. 10. [c] Andrad. de Fide, lib. 6.

Proposition III.

Works done before Justification, have the nature of sin.

The Proof from Gods Word.

WHatsoever men do, not yet justified before God, it is sin; for of such persons, the best works which they do, even their Fasting [a], Praying [b], Alms-deeds [c], Sacrificing unto God [d], Prophesying, and Working of Miracles, even in the name of Christ [e], yea, all their actions whatsoever [f], are abominable before God.

And this is agreeable to the Confessions of our Brethren [g].

[a] Wherefore have we fasted, and thou seest it not? We have punished our selves, and thou regardest it not, *Isa.* 58. 3. Did you fast unto me? *Zech.* 7. 7. They have their reward, *Mat.* 6. 16. [b] He, that turneth away his ear from hearing the Law, even his prayer shall be abominable, *Prov.* 28. 9. [c] When thou prayest, be not as the hypocrites, *&c.* they have their reward, *Mat.* 6. 5. Take heed, that you give not your Alms before men, *&c.* they have their reward, *Matth.* 6. 1, 2. [d] Will I eat the flesh of Bulls? or drink the bloud of Goats? *Psal.* 50. 13. Bring me no more oblations in vain; Incense is an abomination unto me, *&c. Isa.* 1. 13. He, that killeth a Bullock, is as if he slew a man: he that sacrificeth a sheep, as if he cut off a dogs neck: he, that offereth an Oblation, as if he offered Swines bloud: he, that remembreth Incense, as if he blessed an Idol, *Isa.* 66. 3. [e] Lord, Lord, have we not by thy Name prophesied? and in thy Name cast out devils? and by thy Name done many great works? Then will I profess to them, I never knew you: depart from me, ye that work iniquity, *Mat.* 7. 22, 23. [f] Whatsoever is not of Faith is sin, Rom. 14. 23. Unto them that are defiled, and unbelieving, is nothing pure; but even their minds and consciences are defiled, *Tit.* 1. 15. Without faith it is impossible to please God, *Hebr.* 11. 6. [g] Conf. Helv. 2. c. 15, 16. Bohem. c. 7. Belg. art. 23. August. art. 4, 20. Saxon. art. 3, 8. Wittemb. art. 5.

The

The Adversaries unto this Truth.

Erred therefore hath the Council of *Trent*, in pronouncing them accursed, which hold, that all works of man whatsoever, done before his Justification, are sin[a].

[a] Concil. Trid. Sess. 6. Can. 7.

ARTICLE XIV.

Of Works of Supererogation.

Voluntary works, besides, over, and above Gods commandments, which they call works of Supererogation, cannot be taught without arrogancy, and impiety. 2. For by them men do declare, that they do not onely render unto God as much as they are bound to do; but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all, that are commanded to you, say, We are unprofitable servants.

The Propositions.

1. Works of Supererogation cannot be taught without arrogancy, and impiety.

2. Works of Supererogation are the subversion of godliness and true Religion.

Proposition I.

Works of Supererogation cannot be taught without arrogancy and impiety.

The

The Proof from Gods Word.

WOrks of Supererogation (which are voluntary works) beſides, over and above the Commandments of God, are often condemned in the Holy Scriptures, where we are commanded to walk, not after the Laws of men, but according to the Statutes of God [a], and to hear, not what man ſpeaketh, but what Chriſt doth ſay [b]: and he, teaching the duty of Chriſtians, ſetteth before them, as their rule and direction, the Law and Word of God [c]; and more than that, he doth neither urge, nor require.

[a] Joſh. 1. 7. Ezek. 20. 19.
[b] Mark 9. 7.
[c] Mat. 5. 19.

And againſt mans injunctions:

They worſhip me in vain (ſaith he) who for Doctrine teach the commandments of men [d].

Teach them to obſerve all things whatſoever I have commanded you [e].

My Sheep hear my voice, and know not the voice of ſtrangers [f].

[d] Matth. 7. 7.
[e] Mat. 28. 20.
[f] Joh. 10. 5, 27.

Which Doctrine, Ordinances and Works whatſoever (beſides, over and above that which God hath revealed and impoſed) is called of the Apoſtle, ſometimes Ordinances of the World [g], voluntary Religion [h], ſometime the Doctrine of Devils [i], and curſed [k]. And the ſame is condemned in all Churches Reformed after the Word of God [l].

[g] Col. 2. 20.
[h] Ibid. 23.
[i] 1 Tim. 4. 1.
[k] Gal. 1. 8.
[l] Confeſſ. Helv. 2. c. 16. Auguſt. art 20. Baſil. art. 10. Gal. art. 24. Belg. art. 12. Sax. art. 3. 17.

Errours, and Adverſaries unto the Truth.

Therefore both arrogant, and ungodly be the *Papiſts*, which teach, and ſpeak in the commendation of ſuch works, and namely, *Petrus à Soto* [a], the *Rhemiſts* [b]; yea, and the Council of *Trent* [c].

[a] In his Aſſert. Cathol. fidei.
[b] Annot. marg. Luke 10. 35. 1 Cor. 9. 23. 2 Cor. 8. 14.
[c] Conc. Trid. Seſſ. 6. Can. 1. 10.

Propoſition II.

Works of Supererogation are the ſubverſion of godlineſs, and true Religion.

The

The Proof from Gods Word.

WHere the works of Supererogation are taught, and in regard the Law of God there is broken, againſt the Will of Chriſt [a], that mens Traditions may be obſerved [b].

The Holy Scripture muſt be contemned, as not ſufficient enough to bring men unto the knowledge of ſalvation, which, *S. Paul* ſaith, is able to inſtruct in righteouſneſs, that the man of God may be abſolute, being made perfect unto all good works [c].

God, who is onely wiſe [d], is made unwiſe, in not preſcribing neceſſary works.

Faith and other Spiritual, and moſt ſpecial Vertues are brought into oblivion.

Perfection is imputed not unto Faith in Jeſus Chriſt, but unto works: and, which is moſt deteſtable, unto the works too not commanded, but forbidden of God, ordained by men.

The Law of God is thought to be throughly ſatisfied; and mo duties performed than man needed to have done.

The ſame think our Brethren of theſe works [e].

[a] Mat. 5. 19.
[b] Mar. 7. 7.
[c] 2 Tim. 3. 16, 17.
[d] 1 Tim. 1. 17.
[e] Conf. Helv. 2, *&c.* as in the former Prop.

The Adverſaries unto this Truth.

Contrariwiſe the *Papiſts* of Supererogatory works: they do merit (ſay they) remiſſion of ſins, and that not for the doers of them onely, but for others beſides [a].

They are tokens of the forgiveneſs of ſins, ſo well as Baptiſm; yea deliver from the wrath of God, ſo well as Chriſt [b].

Are greater, and more holy, then are the works commanded in the Decalogue, or Law Moral [c].

And ſo preferring their own works, and inventions, before God his Law, Sacraments, and the bloud of Chriſt, both ought this Doctrine of works Supererogatory to be counted the Doctrine of Devils, and the maintainers thereof taken for the ſubverters of Godlineſs and true Religion.

[a] Teſt. Rhem. an. 2 Cor. 8. 14.
[b] Conf. Aug. art. 20.
[c] Petrus à Soto, Aſſer. Cath. de Lege.

ARTICLE XV.

Of Christ alone without sin.

Christ in the Truth of our Nature was made like unto us in all things, sin onely except, [1] *from which he was clearly void, both in his Flesh, and Spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the World: and sin, (as S.* John *saith,) was not in him. But* [2] *all we the rest, (although baptized, and born again in Christ, yet) offend in many things, and if we say, We have no sin, we deceive our selves, and the Truth is not in us.*

The Propositions.

1. Christ is truly and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

Proposition I.

Christ is truly and perfectly righteous.

The Proof from Gods Word.

THat Christ was pure from sin, it is abundantly to be seen in the Holy Scriptures. For,

He was both conceived [a], and born without sin [b].
He appeared to loose [c], but not to fulfill the works of Satan.
He lived, and was tempted, yet without sin [d], and did no sin [e], knew no sin [f], nor had any sin in him [g].
He died a guiltless, and just man, even by the testimony of *Paul* [h], *Peter* [i], *Stephen* [k], yea of his Adversaries, & Judge, *Pilate* [l].
As ours, such are the Confessions of the purer Churches [m].

[a] Mat. 1. 20.
[b] Luke 1. 36.
[c] 1 Joh. 3. 8.
[d] Hebr. 4. 15.
[e] 1 Pet. 2. 22.
[f] 2 Cor. 5. 21.
[g] 1 Joh. 3. 5.
[h] Rom. 5. 6, &c.
[i] Acts 3. 14.
[k] Acts 7. 52. [l] Mat. 27. 24. Joh. 20. 4, 6. [m] Conf. Helv. 1. art. 11. & 2. c. 11. Bohem. c. 4. 7. Gal. art. 14. Belg. art. 18.

The

The Errours, and Adversaries unto this Truth.

Cursed therefore before God are the *Jews*, which said, that Christ was a violater of the Sabbath [a].
That he taught, being not lawfully authorized thereunto [b].
That he forbad Tribute to be given unto *Cesar* [c].
That he was the destroyer of the Law [d].
That he overthrew all Religion, and moved the Commons unto rebellion [e].
In this state with the *Jews* are
The *Marcionites*, which said, that he dissolved the Law, the Prophets, and all the Works of God [f].
The *Saturnians*, which blazed, that his coming into the World was, to overthrow the God of the Angels [g].
Our new Hereticks, viz. *Matthew Hamant* in *England*, which divulged, that Christ was a sinfull man, and an abominable Idol [h]; and *Leonardus Vairus*, among the *Papists*, which hath written, that Christ was *Veneficus*, a common poisoner of men and women [i].

[a] Mat. 12. 10. Luke 13. 14. Joh. 5. 16.
[b] Mat. 21. 23.
[c] Luke 23. 2.
[d] Mat. 5. 17.
[e] Luke 23. 5.
[f] Iren. lib. 1. cap. 29.
[g] Theodoret.
[h] Holin. Chro. fol. 1299.
[i] Leon. Vairus, De Fasc. lib. 2. c. 21. circa finem.

Proposition. II.

All men, besides Christ, though regenerate, be sinners.

The Proof from Gods Word.

ALL men either be Regenerate, or Unregenerate [a]; the Unregenerate be all sinners, Unrighteous, and sin in whatsoever they do [b].
The Regenerate also be not without their sins, both Original [c], and Actual [d].
Besides, there is no man just in the Earth, that doeth good, and sinneth not, saith the Preacher [e]. Ye cannot do the same things that ye would [f].
Christ Jesus came into the world to save sinners, of whom I am chief, saith S. *Paul* [g].

[a] Proved p. 53.
[b] Proved p. 54.
[c] Proved p. 39, 40.
[d] Proved p. 50.
[e] Eccles. 7. 22.
[f] Gal. 5. 17.
[g] 1 Tim. 1. 15.

[h] Jam. 3. 2. In many things we ſin all, is S. *James*'s ſaying [h]: and S. *John*, *If we ſay, We have no ſin, we deceive our ſelves, and the Truth* [i] 1 Joh. 2. 8. *is not in us* [i].

[k] Mat. 6. 12. Pray therefore, *Forgive us our debts* [k].

A Truth believed, and confeſſed by all Churches, expreſſedly, [l] Conf. Auguſt. ar. 20. Sax. ar. 3. by ſome [l].

Errours, and Adverſaries unto this Truth.

Many Adverſaries hath this Truth had, and hath; as the *Papiſt*, the *Manichees*, the *Catharans*, the *Donatiſts*, the *Pelagians*, *Family of Love*: *Marcionites*, *Adamites*, and *Carpocratians*. For

The *Papiſts* ſay, that the bleſſed Virgin was pure from all ſin, [a] Concil. Trid. Seſſ. 5. decreto de pec. Orig. both Original [a], and Actual. For (theſe are their own words) [b] Teſt. Rhem. an. Col. 1. 24. Our Lady never ſinned [b]. [c] Annot. Mar. 3. 33. Stapl. Antid. Evang. in Mar. 12. 50. p. 118. Our Lady ſinned not ſo much as venial in all her life: ſhe exactly fulfilled the whole Law, that is, was without ſin [c]. Alſo of S. *Francis* they write, that for vertue and godlineſs, he was like unto Chriſt; and hath fulfilled every jot of the Law [d].

[d] Sicut Adæ Deo non parenti, omnis creatura rebellis extitit: ſic B. Franciſco, omnia præcepta Dei implenti, creatura omnis famulata eſt: omnia Deus ſubjecit ſub pedibus ejus. Alcar. Franc. lib. 1.

[e] Hier. in prol. Dial. contra Pelag. The *Manichees* [e], and *Catharans* [f], thought, they could not ſin ſo much as in thought.

[f] Cyp. l. 4. ep. 2. [g] Aug. l. 2. contra Petil. c. 14. The *Donatiſts* dreamed how they were ſo perfect, as they could juſtifie other men [g].

[h] Conc. Melit. cap. 8. [i] Diſpl. H. 6. b. [k] Anſw. to the Fam. Libert. l. 3 [l] Diſpl. H. 6. b. Some were of Opinion, as the *Pelagians* [h]; and *Family of Love* [i], how they were ſo free from ſin, as they needed not to ſay, Forgive us our treſpaſſes. Which *Family* alſo teacheth, how there be men living as good, and as holy, as ever Chriſt was. An errour of *Chr. Vitels* [k], a chief Elder in the ſaid *Family*: and that He, which is a *Familiſt*, is either as perfect as Chriſt, or elſe a very Devil [l].

[m] Iren. l. 1. c. 9. [n] Epiphan. [o] Iren. l. 1. c. 24. Some deemed themſelves as pure as *Paul*, *Peter*, or any men, as the *Marcionites* [m]; yea, as *Adam*, and *Eve* before their fall, as the *Adamites* [n]; yea, as *Jeſus Chriſt* himſelf, as the *Carpocratians* [o].

ARTICLE

ARTICLE XVI.

Of Sin after Baptism.

[1] *Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism.* [2] *After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) rise again, & amend our lives; & therefore they are to be condemned, which say, they can no more sin, as long as they live here,* [3] *or deny place of forgiveness to such as truly repent.*

The Propositions.

1. Every sin committed after Baptism is not the Sin against the Holy Ghost.

2. The very Regenerate may depart from Grace given, and fall into sin, and yet rise again unto newness of life.

3. No men utterly are to be cast off, as Reprobates, which unfeignedly repent.

Proposition I.

Every sin committed after Baptism is not the sin against the Holy Ghost.

The Proof from Gods Word.

THough every sin, in it self considered, deserveth damnation, yet is there a sin which shall be punished with many; and a sin which shall be punished with few stripes[a]; a sin unto death, and a sin not unto death[b]; a sin against the Father, and the Son, which shall be forgiven[c]; and a sin against the Holy Ghost, which never shall be forgiven[d].

[a] Luke 12. 40.
[b] 1 Joh. 1. 5, 6.
[c] Mat. 13. 31. Mark 3. 29. Luke 12. 10.

So

So in their Extant Confessions witness the Churches in *Bohemia* [d], *Saxony* [e], *Helvetia* [f].

[d] Confess. Bohem. c. 4.
[e] Conf. Saxon. art. 10.
[f] Conf. Helv. 2. c. 8.

Errours, and Adversaries of this Truth.

Diversly hath this Doctrine been oppugned. For,

Some have thought all sins to be alike, and equal, as the *Stoicks* [a], *Pelagians* [b], and *Jovinians* [c].

[a]
[b] Concil. Milevit.
[c] D. Hieron. advers. Jovin.

Some have taught, as *Manes* the Heretick [d], how none of the Godly Fathers, and others from the beginning of the world, till the 15 year of *Tiberius* the Emperour (though earnestly they did repent) were saved; but were all punished alike with utter confusion.

[d] Epiphan.

Some give out, that such persons be utterly out of Gods favour, and condemned, which depart out of this World, either afore they are baptized, as the *Papists* do [e], or afore they come unto years of discretion, as *Hieracites* did [f].

[e] Spec. peregr. quæst. dec. 1. cap. 3. q. 5. Position. ingolstad. de Purg.
[f] Epiphan.

Proposition II.

The very Regenerate may depart from Grace given, and fall into sin, and yet rise again to newness of life.

The Proof from Gods Word.

THat the Regenerate may fall into sin, and yet rise again, is a Doctrine grounded upon the Scriptures. For in them we evidently may see, that fall they may, partly by the admonitions of our Saviour unto the man healed of the Palsie [a], and unto the Adultress [b]: of St *Paul* unto the *Ephesians* [c], *Colossians* [d], *Hebrews* [e], and *Timothy* [f], and of St *Peter* unto all the godly [g]; and partly by the examples of *David* [h], *Solomon* [i], *Peter* [k], who egregiously, and very offensively did fall: and that they do fall, it is most evident by the fifth Petition of the Lords Prayer, were nothing else to prove the same: but see afore

[a] Joh. 5. 14.
[b] Joh. 8. 11.
[c] Eph. 4. 21, 22.
[d] Coloss. 3. 8.
[e] Hebr. 3. 12.
[f] 1 Tim. 4. 3. 2 Tim. 1. 19.
[g] 1 Pet. 2. 10. and 5. 8. 2 Pet. 3. 17.
[h] 2 Sam. 11. 4.
[i] 1 King. 11. 3.
[k] Mat. 26. 70, 72, 74.

Art. 9. Prop. 3. Art. 12. Prop. 2. Art. 15. Prop. 2.

Next,

Next, that being fallen, they may riſe again, and be ſaved, it is apparent both by the exhortations of the Angel unto the Churches of *Epheſus*, *Pergamus*, and *Thyatira* [l]; and by the examples of *Peter*, who denied [m], and yet afterward confeſſed his Maſter Chriſt [n]; and of all the Diſciples, who fled [o], and yet returned.

This is both granted, and publiſhed for truth by the Churches [p].

[l] Rev. 2.
[m] Luk. 22.55.
[n] Acts 2. 23, &c. & 3. 13. & 4. 10, &c.
[o] Mat. 26.56.
[p] Conf. Helv. 2. c. 7. Bohem. c. 5, 8. Sax. art. 10, 11. Wittem. art. 32. Suevica, art. 15.

The Adverſaries unto this truth.

Unto this Truth ſubſcribe will not

Either the *Catharans* [a], *Novatians* [b], *Jovinians* [c], which think Gods people be Regenerate into a pure, and Angelical ſtate, ſo that neither they be, nor can be defiled with any contagion of ſin.

[a] Magdeburg. Eccleſ. Hiſt. Cent. 12. c. 5.
[b] Euſ. l. 5. c. 43.
[c] Magdeburg. Eccleſ. Hiſt. cent. 4. c. 5.

Either the *Libertines*; whoſe Opinions were, that

Whoſoever hath Gods Spirit in him cannot ſin.

David ſinned not after he had received the Holy Ghoſt [d].

[d] Wilkinſon againſt the Fa. of Love, ar. 14.

Regeneration is the reſtoring of the Eſtate, wherein *Adam* was placed before his Fall [e].

[e] Calv. contra Liber. fol. 217.

Or the *Papiſts*; who are of mind, that

The works of men juſtified are perfect in this life [f].

[f] Tapp. p. 189.

No man, which is fallen into ſin, can riſe again, and be ſaved, without their Sacrament of Penance [g].

[g] Conc. Trid. Seſſ. 6. Can. 26.

S. *Francis* attained unto the perfection of holineſs, and could not ſin at all [h].

[h] Vis ad apicem venire perfectionis? Vitam cum moribus attende B. Franciſc.

Propoſition III.

No men utterly are to be caſt off as Reprobates, which unfeignedly repent.

The Proof from Gods Word.

SUch, as do fall from grace, and yet return again unto the Lord by true repentance, are to be received as Members of Gods

Gods Church: and this by the Scripture is verified. For there we read, That

[a] Mat. 11. 28. God would have all men saved [a].

1 Tim. 2. 4. God is always ready to receive the penitent into favour. For

[b] Luke 15. 7. there is joy in Heaven for the sinner, that converteth [b].

[c] Luke 19. 41, 42, &c. Christ is grieved when sinners will not repent [c].

[d] Jam. 5. 20. He shall save a soul from death, and hide a multitude of sins, which converteth a sinner from going astray out of his way [d].

[e] 2 Pet. 3. 9. The Lord would have no man to perish, but all men to come to repentance [e].

[f] 1 Joh. 1. 9. If we acknowledge our sins, he is faithfull, and just to forgive us our sins, and to cleanse us from all unrighteousness [f].

[g] Rev. 2. 4, 16. [h] Luke 15. 20. [i] Mat. 18. 26, &c. He exhorteth his erring people to repent, and do their first works [g]: neither refuseth he the sinner that repenteth, as appeareth in the example of the Prodigal Son [h], and of the Debter [i].

God then being so gracious, and mercifull, Man after his example is both by all good means to provoke sinners unto repentance, and they, testifying the same, to receive them into favour.

So did S. *Paul* will the *Galatians*. Brethren (saith he) if a man be fallen by occasion into any fault, ye, which are Spiritual, restore such an one with the spirit of meekness, considering thy

[k] Gal. 6. 1. self, lest thou also be tempted [k].

So did he enjoin the *Corinthians*, when he said,

If any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge him) you all. It is sufficient unto the same man, that he was rebuked of many. So that now, contrariwise, ye ought rather to forgive, and comfort

[l] 2 Cor. 2. 5, 6, 7. (him) lest the same should be swallowed up with over-much heaviness [l].

[m] Philem. 12. When also he said, Receive him (meaning *Onesimus* [m].)

[n] Confess. Helv. 2. c. 14. Bohem. c. 5. August. art. 11. Saxon. art. 3. Wittemb. art. 12. And so teach the Churches [n].

Errours,

The Errours, and Adversaries unto this Truth.

Adversaries unto this Truth are they;

Firſt, which leave nothing but the unappeaſable wrath of God to ſuch, as do ſin after Baptiſm: as did both in old time the *Montaniſts* [a], and *Novatians* [b]; and of late years *Melchior Hoffman*, the Arch-Heretick of his days [c], and the *Anabaptiſts* in *Germany* [d], and the *Brownists* among our ſelves in *England* [e].

Next, who ſay, that, being once regenerate, ſin is cut away, as with a Razor, ſo that the godly cannot ſin, and therefore need no repentance: ſo did the *Meſſalians* [f], and do the *Family of Love* [g].

Laſtly, the deſperate, whoſe ſins being either infinite, or abominable, they think how God neither can, nor will forgive them: ſuch in times paſt were *Cain* [h], and *Judas* [i]; in our Fathers, *Franciſcus Spira* [k], and one Doctour *Kraus* [l], and in our days, *Bolton*; even he, that firſt hatched that Sect in *England*, which afterward was termed *Brownism* [m].

[a] D. Hieron. adv. Marc. [b] Cypr. epiſt. 4. ad Antoniam. [c] Bullin. contra Anab. l. 2. c. 13. [d] Calv. Inſtit. [e] Giffor. reply. [f] Magd. Eccleſ. Hiſt. cent. 4. cap. 5. [g] H. N. ſpirk. land, cap. 33. ſect. 3. cap. 34. ſect. 11. c. 37. ſect. 8. & Proverbs cap. 5. ſect. 15.

and Crying voice, ſect. 6. [h] Gen. 4. [i] Acts 1. [k] Hiſtory of Francis Spira. [l] Luther on Galat. 3. 1. [m] Giffords rep. to Barrow and Green. pag. 17.

ARTICLE XVII.

Of Predeſtination and Election.

[1] *Predeſtination to life is the everlaſting purpoſe of God, whereby,* [2] *(before the foundations of the World were laid,) he hath* [3] *conſtantly decreed by his counſel ſecret to us, to deliver from curſe and Damnation,* [4] *thoſe, whom he hath choſen* [5] *in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to Honour: wherefore they, which be endued with ſo excellent a benefit of God,* [6] *be called according to Gods purpoſe by*

his Spirit working in due ſeaſon; 7 they, through grace obey the calling, they be juſtified freely: they be made Sons of God by Adoption: they be made like the image of his onely begotten Son Jeſus Chriſt: they walk religiouſly in good works: and at length, by Gods mercy, they attain to everlaſting felicity. 8 *As the godly Conſideration of Predeſtination, and our Election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to Godly Perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things: as well becauſe it doth greatly eſtabliſh, and confirm their Faith of eternal ſalvation to be enjoyed through Chriſt; as becauſe it doth fervently kindle their love towards God: ſo for curious, and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of Gods Predeſtination, is a moſt dangerous downfall, whereby the Devil doth thruſt them either into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perilous than deſperation. Furthermore,* 9 *we muſt receive Gods promiſes in ſuch wiſe, as they be generally ſet forth unto us in Holy Scripture: and* 10 *in our doings that Will of God is to be followed, which we have expreſly declared unto us in the Word of God.*

The Propoſitions.

1. There is a Predeſtination of men unto everlaſting life.
2. Predeſtination hath been from everlaſting.
3. They, which are Predeſtinate unto ſalvation, cannot periſh.
4. Not all men, but certain, are Predeſtinate to be ſaved.
5. In Chriſt Jeſus, of the meer Will, and purpoſe of God, ſome are Elected, and not others, unto ſalvation.

6. They,

6. They, who are Elected unto ſalvation, if they come unto years of diſcretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

7. The Predeſtinate are both juſtified by Faith, ſanctified by the Holy Ghoſt, and ſhall be glorified in the life to come.

8. The Conſideration of Predeſtination is to the godly wiſe moſt comfortable; but to curious, and carnal perſons very dangerous.

9. The general promiſes of God, ſet forth in the Holy Scriptures, are to be embraced of us.

10. In our Actions, the Word of God, which is his revealed Will, muſt be our direction.

Propoſition I.

There is a Predeſtination of men unto everlaſting life.

The Proof from Gods Word.

THat of men, ſome be Predeſtinated unto life, is a Truth moſt apparent in the Holy Scripture, by the teſtimony both of Chriſt himſelf, who ſaith,

To ſit at my right hand, and at my left hand, is not mine to give, but it ſhall be given to them, for whom it is prepared of my Father [a]. [a] Mat. 20. 23.

Many are called, but few choſen [b]. [b] Ibid. 22. 14.

For the Elects ſake, thoſe days ſhall be ſhortened [c]. [c] Ibid. 24. 2.

Fear not, little flock; for it is your Fathers pleaſure to give you a Kingdom [d]. [d] Luke 12. 32.

I tell you, in that night there ſhall be two in one bed; the one ſhall be received, and the other left [e]. [e] Ibid. 17. 34.

All, that the Father giveth me, ſhall come unto me [f]. [f] Joh. 6. 37.

Witneſſed alſo is this by the Evangeliſt *Luke*, and *Paul*; the one ſaith, how of the Gentiles at *Antioch* ſo many as were ordained unto eternal life, believed [g]; and the other, Thoſe, whom he knew before, he did alſo Predeſtinate [h]. [g] Acts 13. 48. [h] Rom. 8. 29.

We are unto God the ſweet favour of Chriſt, in them that are

saved, and in them, which perish: to the one we are the savour
[i] 2 Cor. 2. 15, 16. of death unto death; and to the other the savour of life unto life[i].

Blessed be God, even the Father of our Lord Jesus Christ, which, *&c.* hath chosen us in him, before the Foundation of the world, *&c.* who hath Predestinated us to be adopted through
[k] Eph. 1. 3, 4, 5. Jesus Christ unto himself, *&c.*[k].

The example also of the Elected Creatures, Man and An-
[l] Mat. 25. 34, 41. gels[l]; of the two brethren, *Abel* and *Cain*[m]; *Isaac* and *Ishmael*[n]; *Jacob* and *Esau*[o]; of the two *Eunuchs* of King *Pharaoh*[p]; of the two Kingdoms, *Juda* and *Israel*; the two
Jude 6.
[m] Gen. 4. 4.
[n] Rom. 9. 17, *&c.* People, *Jews* and *Gentiles*; the two Apostles, *Peter* and *Judas*; the two Thieves upon the Cross[q]; the two Men in
[o] Mal. 1. 2, 3. Rom. 9. 13. the Field, and the two Women at the Mill[r]; make to the
[p] Gen. 40. 20. illustration of this Truth.
[q] Luke 23. 39, 40, 43.
[r] Mat. 24. 40, 41 All Churches consent with this Doctrine.

The Errours, and Adversaries unto this Truth.

Err therefore do they, which stand in Opinion, that Some are appointed to be saved, but none to be damned.

In soul, some persons; but in soul and body together, none shall be saved: of this mind were the old *Hereticks, viz.* the
[a] 1 Cor. 15. 12. *False Apostles*[a], the *Carpocratians*[b], the *Valentinians*[c], the
[b] Clem. Strom. lib. 4. *Cerdonites*[d], the *Manichees*[e], and the *Hieracites*[f], and of
[c] Irenæus. their Opinion be the *Family of Love*[g].
[d] Irenæus.
[e] August. contra Faust. lib. 4. cap. 16. [f] Epiphan. [g] H. N. Instr. art. 5. sect. 24. Prophesie of the spir. cap. 16. sect. 7.

Proposition II.

Predestination hath been from everlasting.

The Proof from Gods Word.

PRedestination began before all times. It will be said (saith our Saviour Christ) Come, ye blessed of my Father, inherit ye the Kingdom prepared for you from the foundations of the
[a] Mat. 25. 34. world[a].

God

God hath choſen us in Jeſus Chriſt before the Foundation of the world [b].

[b] Epheſ. 1. 4.

God hath ſaved us, *&c.* according to his own purpoſe, and grace, which was given to us through Chriſt Jeſus before the world was [c].

[c] 2 Tim. 1. 9.

The publick Confeſſions of the Churches, namely in *Helvetia* [d], *Baſil* [e], and *France* [f], bear witneſs hereunto.

[d] Confeſſ. 2. c. 10, 11.
[e] Art. 1.
[f] Art. 10.

The Adverſaries unto this Truth.

Thoſe wrangling Sophiſters then are deceived, who, becauſe God is not included within the compaſs of any time, but hath all things to come as preſent continually before his eyes, do ſay, that God did not in the time long ago paſt onely, but ſtill in the time preſent, doth predeſtinate.

Propoſition III.

They, which are Predeſtinated unto ſalvation, cannot periſh.

The Proof from the Word of God.

ALL, that the Father giveth me, ſhall come to me, and him, that cometh to me, I caſt not away; ſaith Chriſt [a].

[a] Joh. 6. 37.

I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand, *&c.* none is able to take them out of my Fathers hand [b]. The gates of Hell ſhall not overcome the Church [c].

[b] Joh. 10. 28, 29.
[c] Mat. 16. 18.

Moreover, whom he Predeſtinated, them he alſo glorified [d].

[d] Mat. 8. 30.

For the Gifts and calling of God are without repentance [e].

[e] Rom. 11. 29.

They went out from us, but they were not of us: for if they had been of us, they would have continued with us [f].

[f] 1 Joh. 2. 19.

So the Churches of God, as afore in this Article.

Errours, and Adverſaries unto this Truth.

Wander then do they from the Truth, which think,

That

That the very Elect, totally, and finally, may fall from Grace, and be damned.

That the Regenerate may fall from the grace of God; may destroy the temple of God, and be broken off from the Vine, Christ Jesus: which was one of *Glovers* Errours [a].

That the number of those, which be Predestinate, may both increase, and be diminished: so thought the *Pelagians*.

[a] Bredwells Detect. p. 85.

Proposition IV.

Not all men, but certain, be Predestinated to be saved.

The Proof from Gods Word.

WE deny all, and affirm, that a certain chosen, and select company of men be Predestinate: and so doth Gods Word. Rejoyce, that your names are written in heaven [a].

I know mine, and am known of mine; is the saying of Christ Jesus [b].

I suffer all things for the Elects sake; saith S. *Paul* [c].

The very same with us do the Churches affirm [d].

[a] Luke 10. 20.
[b] Joh. 10. 14.
[c] 2 Tim. 2. 10.
[d] Conf. Helv. 2. cap. 10. Basil. art. 1. Gal. art. 12. Belg. art. 16.

The Adversaries unto this Truth.

We are therefore against them, which teach, how not certain, but all, even the most ungodly, and damnable, yea, the very Devils shall be saved: of which Opinion were the *Origenists* [a], and are the *Catabaptists* [b].

All men be elected unto life everlasting.

There is no Hell, nor future, and eternal misery at all; but onely either in mans Opinion, as hold the *Atheists* [c]; or in the heart and conscience of man in this life, as the *Familists* maintain [d].

No certain company be fore-destin'd unto eternal Condemnation.

None, more than others, be Predestinate unto Salvation: which was an Errour of *Henry Bolseck* [e].

[a] Wolf. Musc. in epist. ad Philip. praef.
[b] Bullin. contr. Catabap. lib. 1.
[c] Nash, in Chr. his tears. p. 58.
[d] Ramseys, & Allens Conf.
[e] Calv. epist. Ministr. Basil. fol. 105.

In

In like sort we condemn such, as either curiously require who, and how many shall be saved, or damned; or give the sentence of Reprobation upon any man whosoever: as do the *Papists* upon *Calvin*, *Beza*, and *Verone*, when they call them Reprobates [f].

[f] Test. Rhem. ann. Rom. 11. 23.

Proposition V.

Of the meer Will, and purpose of God, some men in Christ Jesus are Elected, and not others, unto salvation.

The Proof from Gods Word.

IN the Scripture we read of mans Predestination, the cause Efficient, to be the everlasting purpose of God [a]; the cause Formal, God his infinite mercy and goodness [b]; the cause Material, the bloud of Christ [c]; the cause Final, or end, why both God the Father hath loved, and Christ for his Elect hath suffered, is the glory of God [d], and the salvation of Man [e].

And this do all the Churches Militant, and Reformed, with a sweet consent, testifie and acknowledge.

[a] That the purpose of God might remain according to election, *Rom.* 9. 11. Who doth predestinate us, &c. according to the good pleasure of his Will, *Ephes.* 1. 5. Not according to our works, but according to his own purpose, and grace, 2 *Tim.* 1. 9. [b] I will shew mercy to whom I will shew mercy, *Exod.* 33. 19. *Rom.* 9. 15. [c] He hath chosen us in Christ, &c. and hath Predestinated us through Christ unto himself, *Eph.* 1. 4, 5. Ye were not redeemed with corruptible things, &c. but with the precious bloud of Christ, as of a Lamb undefiled, and without spot, which was ordained before the foundation of the world, but was declared in the last times for your sakes, 1 *Tim.* 1. 18, 19, 20. [d] Who doth Predestinate us, &c. to the praise of the glory of his grace, *Eph.* 1. 6. The Lord hath made all things for his own sake: yea, even the wicked for the day of evil, *Prov.* 16. 4. [e] Those, whom he knew before, he did also predestinate to be made like to the Image of his Son, that he might be the first-born among many brethren, *Rom.* 8. 29. Hath not the Potter power of the Clay, to make of the same lump, one Vessel to honour, and another unto dishonour? *Rom.* 9. 21.

Errours, and Adversaries unto this Truth.

Hereby is discovered the impiety of those men, which think, that

1. Man

1. Man doth make himself eligible for the Kingdom of Heaven by his own good works and merits; so teach the *Papists*.

The Kingdom of Heaven (say they,) is prepared for them that are worthy of it, and deserve it by their well-doing [a].

[a] Test. Rhem. an. Mat. 20. 23.

Licèt electis gloria ex æterna Dei Prædestinatione dimanet, non tamen provenit, nisi ex eorum operibus, &c. Sine nobis non glorificamur. 1. Although from Gods eternal Predestination glory floweth to the Elect: yet for all that it springeth not, but from their own works, *&c.* Without our selves we are not glorified [b].

[b] Stella in Luc. c. 20. fol. 35.

2. God beheld in every man, whether he would use his grace well, and believe the Gospel, or no: and as he saw a man affected, so did he Predestinate, choose, or refuse him.

3. Besides his will, there was some cause in God, why he chose one, and cast off another man; but this cause is hidden from us.

4. Men by nature be Elected, and saved; an errour of the *Basilidians*, and *Valentinians* [c].

[c] Clem. Alex. Strom. lib. 2. 4.

5. It is in mans power to be Elected, the errour of *Theophylact* [d], and of *Bolseck* [e].

[d] Theoph. in Matth. 22.

[e] Calvin. epist. Minist. Helv. fol. 104.

6. God is partial, and unjust for choosing some, and refusing others; calling many, and Electing but few.

Proposition IV.

They, who are Elected unto Salvation, if they come unto years of discretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

The Proof from Gods Word.

THough true it be, the Lord knoweth all and every of his Elect: yet hath he revealed unto us certain notes & tokens, whereby we may see, and certainly know, whether we be of that number, or not. For such as be ordained unto everlasting life, if they live long in this world, they one time or other be called unto the knowledge of salvation, by the preaching of Gods

Gods Word; they obey that calling, through the Operation of the Holy Ghoſt, working within them; they feel in their ſoul the ſame Spirit, bearing witneſs unto their Spirits, how they are the Children of God; and finally they walk Religiouſly in all good works.

Theſe things are moſt evident, and clear in the Holy Scripture, where is ſet down both the calling of the Predeſtinate [a], and their obedience to the Word being called [b], and their Adoption by the Spirit to be the Children of God [c]; and laſt of all, their holineſs of Life, and vertuous converſation [d].

All Churches Reformed conſent hereunto.

[a] Whom he Predeſtinated, them alſo he called; *Rom.* 8. 30. God ſeparated me from my mothers womb, and called me by his Grace, *Gal.* 1. 15. He hath called you to his Kingdom, and glory, 1 *Theſſ.* 2. 12. He hath ſaved us, and called us with an holy calling, 2 *Tim.* 1. 9. They, that are on his ſide, called, choſen, and faithfull, *Rev.* 17. 14. [b] Your obedience is come abroad among all, *Rom.* 16. 19. In Chriſt alſo ye truſted, after ye heard the Word of Truth, *Eph.* 1. 13. Jeſus Chriſt is in you, except ye be reprobates. 2 *Cor.* 13. 5. [c] Ye received the Spirit of Adoption, whereby we cry, Abba, Father: the ſame Spirit bearing witneſs with our Spirit, that we are the Children of God, *Rom.* 8. 15, 16. After this manner pray ye, Our Father, *&c. Mat.* 6. 9. And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, which crieth, Abba, Father, *Gal.* 4. 6. [d] He hath choſen us in him, *&c.* that we ſhould be holy, and without blame before him in love, *Eph.* 1. 4. We are his Workmanſhip, created in Chriſt Jeſus unto good works, which God hath ordained, that we ſhould walk in them, *Eph.* 2. 10. For the Grace of God, *&c.* hath appeared, and teacheth us, that we ſhould deny all ungodlineſs and worldly luſts, and that we ſhould live ſoberly, and righteouſly and godly in this preſent world, *Tit.* 2. 11, 12.

Errours, and Adverſaries unto this Truth.

Sundry Adverſaries hath this Truth, and

Firſt, the *Papiſts*, who teach, that none are to think, or perſwade themſelves, that they are of the number of the Predeſtinate unto ſalvation, but to be ever doubtfull thereof [a].

The ſaid *Papiſts* deliver, that ſo many perſons, as are not marked with the ſign of the Croſs upon their forehead, are damned; and Reprobate [b]: alſo, that they, which will be ſaved muſt be *Franciſcanes* [c], or leaſtwiſe become Members of the Church of *Rome* [d].

[a] Concil. Trid. Seſſ. 6. c. 12. Can. 15. Teſt. Rhem. annot. Rom. 8. 38. an. 1 Cor. 2. 12. an. Phil. 2. 12. [b] Teſt. Rhem. annot. Apoc. 6. 4. [c] Conform. F. lib. 1. fol. 161. [d] Anſwer to the exec. of Juſt. cap. 8. pag. 192.

Secondly, the *Anti-nomians*, which think the outward calling by the Word (though they have not the inward calling by the Spirit, and be destitute of good works) a sufficient Argument of their Election unto life [c].

[c] Simon Pauli meth. par. 2. de lege Dei.

Thirdly, the *Puritans*, who among other affrances given them from the Lord, of their salvations, made their advancing of the Presbyterial kingdom (by the putting down of *Bishops*, *Chancellors*, &c.) a testimony, that they shall have part in that glory, which shall be revealed hereafter [d].

[d] Demon. of Dis. epist. ded.

Fourthly, the *Schwenfeldians*, and all such, as depending upon immediate, and Divine Revelations, condemn, and contemn the ordinary calling of God, by the Ministery of his Word.

[e] Spartan. de Relig. Ruthen. c. 2.
[f] Zuing. contr. Catab. fol. 107.
[g] Display H. 9. b. D. 5.

Lastly, the *Ruffians* [e], *Catabaptists* [f], and *Family of Love* [g], who believe, that themselves onely, and none besides, shall be saved.

Proposition VII.

The Predestinate are both justified by Faith, Sanctified by the Spirit, and shall be glorified in the Life to come.

The Proof from Gods Word.

DIvers be the effects of mans Predestination; but chiefly it bringeth to the Elect [a] Justification by Faith in this Life, and in the Life to come Glorification [b], always a conformity to the Image of the onely begotten Son of God, both in suffering troubles here, and in enjoying immortal Glory hereafter [c], as testifie all the Churches in their Confessions.

[a] Know, that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, *Gal.* 2. 16. They, which be of Faith, are blessed with faithfull *Abraham*, *Eph.* 2. 8. [b] Moreover, whom he Predestinated, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified, *Rom.* 8. 30. [c] Come ye blessed of my Father, inherit ye the Kingdom prepared for you, *Matth.* 25. 34. If we be Children, we are also Heirs, even the Heirs of God, and Heirs annexed with Christ; if so be that we suffer with him, that we may also be Glorified with him, *Rom.* 8. 17. And as we have born the Image of the earthly, so shall we bear the Image of the heavenly, *1 Cor.* 15. 49.

Errours,

Errours, and Adversaries unto this Truth.

This is flatly against *Papias* [a], *Justinus* [b], and all *Millenaries* [c], who deny the eternity of mans Happiness, and dream of I know not what bliss in this Life, to endure a thousand years, but no longer.

Also against the *Manichees*, who said, the Soul onely shall be saved [d].

Also against those *Hereticks*, which deny the resurrection of the Flesh, as did the *Carpocratians* [e], *Manichees* [f], and others [g].

Likewise against the *Hieracites*, who have a Phantasie, that no Children, departing this life, before they come unto years of discretion and knowledge, shall be saved [h]. So the *Papists* do teach [i], that no Infants, dying unbaptized, do go to heaven, but to another place adjoining unto Hell, called *Limbus Puerorum*.

[a] Trittenhem. de Eccl. Script.
[b] Wolf. Muscu-lus in epist. ad Phil. præf.
[c] Euseb. Eccl. Hist. l. 7. c. 23.
[d] Philastrius.
[e] Clem. Alex. Strom. lib. 4.
[f] Aug. contra Faust. l. 4. c. 16.
[g] See afore Ar. 4. propos. 1.
[h] Epiphan.
[i] Positiones Ingolstad. de Purgat.

Proposition VIII.

The consideration of Predestination is to the godly wise most comfortable; but to curious, and carnal persons, very dangerous.

The Proof from Gods Word.

THis Doctrine of Predestination is to the godly full sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and increaseth their love toward God.

I account the afflictions of this present time are not worthy of the glory which shall be shewed unto us [a].

[a] Rom. 8. 18.

If God be on our side, who can be against us? Who spared not his own Son, but gave him for us all to death; how shall he not with him give us all things also? Who shall lay any thing to the charge of Gods chosen? It is God that Justifieth; who shall condemn? [b]

[b] Ibid. 31, 34.

Ye were sealed with the Holy Spirit of Promise, which is the Earnest of our inheritance, until the Redemption of the possession purchased unto the praise of his glory [c].

[c] Eph. 1. 13, 14.

Grieve not the Holy Spirit of God, by whom ye are ſealed unto the day of Redemption [d].

[d] Epheſ. 4.30.

But to the wicked, and Reprobate the conſideration hereof is very ſowre, unſavoury, and moſt uncomfortable, as that, which they think (though very untruly, and ſinfully) cauſeth them either to deſpair of his Mercy, being without Faith; or not to fear his Juſtice, being extreamly wicked: whereas neither from the Word of God, nor any confeſſion of the Church, can any man gather, that he is a Veſſel of wrath, prepared to damnation; but contrariwiſe by many and great Arguments may perſwade himſelf, that God will not his deſtruction: as in the next Propoſition immediately enſuing plainly may appear.

Errours, and Adverſaries unto this Truth.

Therefore they are to be taken as much out of the way, which ſay, that this Doctrine leadeth either unto deſperation, which is without all comfort; or unto looſeneſs of life, and ſo unto *Atheiſm*; and therefore to be publiſhed neither by mouth nor book; and ſo thought both the *Pelagians* [a], and the *Predeſtinates* (a ſort of Hereticks ſo called) in old time [b], and the *Family of Love* in our days, who term the Doctrine of Predeſtination, a licentious Doctrine, and ſay it filleth all the Priſons almoſt in *England* [c].

[a] Proſper in Epiſt. ad Aug. de reliquiis Pelag. hæreſis.
[b] Magd. Eccl. Hiſt. Cent. 5. c. 5. p. 620.
[c] Diſplay in an Epiſt. of the Families. l. 7. b.

Propoſition IX.

The general promiſes of God, ſet forth in the Holy Scripture, are to be embraced of us.

The Proof from Gods Word.

THat men the better may avoid both deſperation, and carnal ſecurity, they are to have always in mind, that,

1. The promiſes of grace, and favour to mankind, are univerſal: as,

Come

Come unto me, all ye that are weary and laden, and I will ease you [a]. [a] Mat. 11. 28.

God sent not his Son into the World, that he should condemn the World, but that the World through him might be saved [b]. [b] Joh. 3. 17.

God will, that all men shall be saved, and come unto the knowledge of the Truth [c]. [c] 1 Tim. 2. 4.

2. The Doctrine of the Gospel for the free remission of sins, is to be preached not unto a few, but universally and generally unto all men.

Go therefore, and teach all Nations, Baptizing them, &c. [d] [d] Mat. 28. 19.

Go into all the world, and preach the Gospel to every creature. He, that shall believe, and be Baptized, shall be saved: but he that will not believe, shall be damned [e]. [e] Mark 16. 15, 16.

3. The Seals of the Covenant be appointed to be given to all men, and Members of the Visible Church, or which are desirous to be incorporated thereinto. For,

All are to be Baptized [f], and all are to Participate of the Bread, and Cup at the Lords Supper [g]. [f] Mat. 28. 19. [g] Mat. 26. 26, 27. 1 Cor. 11. 24, 25.

4. As the disobedience of *Adam* brought condemnation upon all men: so the Bloud and Obedience of Christ is able, and all-sufficient to wash away all sins, and that of all men.

5. No man ever truly repented, but he was received again, into favour; so was *David* after his Adultery [h], *Manasses* after his Idolatry [i], *Peter* after his Apostasie [k], the *Thief* upon the *Cross* [l], the *Ninevites* [m]. [h] 2 Sam. 12. 13. [i] 2 Chron. 33. 12, 13. [k] Joh. 21. 15, &c. [l] Lu. 23. 42, 43. [m] Jonas 3. 10.

The Adversaries unto this truth.

They are not to be heard then, which say, that

The number of the Elect is but small; and seeing we are uncertain, whether we be of that Company or no, we will proceed in our course, as we have begun.

God is an accepter of persons, and so unjust in choosing some, and refusing others.

God hath Predestinated all those persons to eternal death, which are not in the state of true Repentance: which was one of *Glovers* Errours [a]. [a] Bredwells Detect. p. 96.

It

It is the part therefore of all, and every man,

Not to refuse the mercies of God both generally, and graciously offered unto all men by his Word and Sacraments.

Not to despair in respect either of the greatness or multitude of his sins.

Nor yet to provoke the Lord to execute his vengeance upon them, through profaneness of life, or security.

Proposition X.

In our Actions the Word of God, which is his revealed Will, must be our direction.

The Proof from Gods Word.

IN our doings, but chiefly in the matter of Predestination, we are not to follow our own judgments, and what seemeth good in our own Opinions: but the Will of God, and that Will too, not which is concealed from us, *viz.* of God his Omnipotency, whereby he governeth at his pleasure the things by himself created; whereof mention is made both in the *Psalms* [a], and in the Prophet *Isaiah* [b], and other places of his Word [c]: but of his favour and good pleasure towards man, revealed in the Holy Scriptures, by Jesus Christ, whom we are to hear [d].

Subscribed hereunto have and do Gods Churches every where.

a Psal. 115. 3.
b Isa. 46. 10.
c Rom. 9. 17.
d Matth. 3. 17.

The Adversaries unto this Truth.

This Truth is gain-said by the *Phrygians*, *Montanists*, and *Messalians* [a], also by the *Enthusiasts* [b], *Anabaptists* [c], and *Family of Love* [d], which leave the written Word of God, and rely upon their own Dreams, Visions, and lying Revelations. Hence proceedeth the contempt of Gods written Word, and of the Preachers, and all Religious exercises thereof. For saith the *Family of Love* [e], No difference is there between a Ceremonial, either Letter-Doctour Christian, and an uncircumcised Heathen.

a Theodor. l. 3. de Hæret. fab.
b Beza ep. 81.
c Sleidan. com. lib. 6.
d H. N. Evang. c. 13. sect. 6.
e In a Letter of theirs unto the Bishop of *Roch.* in *Wilk.* Confut.

ARTICLE

ARTICLE XVIII.

Of obtaining eternal salvation onely by the Name of Christ.

[1] *They also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect, which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us,* [2] *onely the Name of Jesus Christ, whereby men must be saved.*

The Propositions.

1. The profession of every Religion cannot save a man, live he never so vertuously.

2. No man ever was or shall be saved, but onely by the Name or Faith of Jesus Christ.

Proposition I.

The Profession of every Religion cannot save a man, live he never so vertuously.

The Proof from Gods Word.

THis we cannot but acknowledge to be a Truth, if we believe the Scriptures; for they testifie, that

Jews, and Gentiles are under sin, culpable before God, and deprived of the glory of God [a].

All men, that would be saved, must be born again of the Holy Ghost [b].

No man is Justified by the works of the Law [c], either Ceremonial [d], or Moral [e].

God hateth the Doctrine of the *Nicolaitans* [f], and of *Balaam* [g].

The Reprobate, whose names are not written in the Book of the Lamb, they do worship the Beast [h].

Punishments eternal, and intolerable are threatned both to the Beast, and the false Prophet [i], and likewise to all such as will not go out of *Babylon* [k], and to all Idolaters [l].

The Confessions of Gods people are to this end and purpose.

[a] Rom. 3. 19, 23.
[b] Joh. 3. 3.
[c] Galat. 3. 16.
[d] Act. 15. 24, 28.
[e] Col. 2. 16, 20. Galat. 5. 18.
[f] Rev. 2. 15.
[g] Ibid. 14.
[h] Rev. 13. 8.
[i] Rev. 20, 10.
[k] Rev. 18. 4.
[l] Rev. 21. 8.

[1] Conf. Helv. 1. art. 12. & 2. c. 12. Bohem. c. 6. Gal. art. 22, 23. Belg. art. 22, 23. August. art. 4, 5, 21. Wittemb. art. 5, 6. Suevica, c. 3.

The Errours, and Adversaries unto this Truth.

Then to be held accursed are they, which affirm, that The observation of the Judaical Ceremonies is necessary unto salvation; as did the *False Apostles* [a], the *Ebionites* [b], and the *Cerinthians* [c].

Such throughout the world as lead an upright life, and be Morally righteous, whatsoever their Religion is, shall be saved; as many of the *Philosophers* were, in the opinion of the *Valentinian* and *Basilidian* Hereticks [d], of *Galeatus Martius* [e], *Erasmus Roterodam* [f].

That men externally may profess any Religion, and notwithstanding be saved, if their affections and heart be with the *Family of Love* [g].

That all those that live uprightly, and do good deeds, shall be of equal happiness in the Kingdom of Heaven; be they *Turks*, *Christians*, *Jews*, or *Moors*. A *Turkish* Errour [h].

That men may embrace and follow the Sect, and Religion, which they have most mind unto; and so doing, please God, and be saved. The *Lampatians* Doctrine [i].

That no Sect ever erred, or were out of the way to Heaven. A fancy of the *Rhetorians* [k].

[a] Acts 15. 1.
[b] Iren. l. 1. c. 26.
[c] Philastrius.
[d] Clem. Alex. lib. 2, 4.
[e] Paul. Jovius Elog. doct. vir. pag. 97.
[f] Præf. sua in Tuscul. quæst.
[g] H. N. præf. to his 3. Reform. sect. 2, 6.
[h] Policy of the Turkish Emp. c. 23. Lonicer. Turkish Hist. Tom. 1. l. 2. par. 2. cap. 12.
[i] Damascene.
[k] D. Aug. ep. ad Quod-vult-Deum.

Proposition. II.

No man ever was, is, or shall be saved, but onely by the Name, or Faith of Jesus Christ.

The Proof from Gods Word.

THis we cannot but acknowledge to be true, if also we believe the Scriptures, which say, that

Among men there is given none other name under Heaven, whereby we must be saved [a].

Through (Jesus Christ) his Name, all that believe in him, shall receive remission of sins [b].

[a] Acts 4. 12.
[b] Acts 10. 43.

In

In thee (*viz.* Christ Jesus) shall all the Gentiles be blessed [c]. And this is the Faith and Confession of the Reformed Churches [d].

[c] Galat. 3. 8.

[d] Conf. Helv. 1. art. 16. 21. & 2. cap. 11. 13. Basil. art. 4. Bohem. cap. 4. 10. Gal. art. 13, 16, 17. 20, 21, 22. August. art. 3. Saxon. art. 4. Wittemb. c. 8. Suevica, art. 9. sect. 2.

The Errours, and Adversaries unto this Truth.

Many ways this Truth very Heretically is oppugned. For,

Some teach, that we are saved, not by Christ, (but as the *Valentinians* said) by the labour of their hands, and by their own good works [a]; as *Simon Magus* boasted, by his fair *Helene* [b]; as *Matthew Hamant* held by other means, and that all persons, which worshipped Christ, are abominable Idolaters [c]; as *Neuserus*, and *Silvanus* believed, by *Mahomet* [d], and therefore they revolted from Christianity unto *Turcism*.

[a] Iren. lib. 1. [b] Iren. [c] Holin. Chro. fol. 1299. [d] Beza resp. ad repetit. Jo. And. Cal. p. 8.

Others confess, that we are saved by the Name of Christ, but either not by the right and true Christ; for they said, themselves and every of themselves were Christ: as in old time did *Saturninus* [e], *Manes* [f], *Desiderius Burdegal*, and *Eudo de Stella* [g], and of late years, at *Basil*, *David George* [k], and in *England*, first, *John Moor* [i], and afterward, *William Hacket* [k]. The former was whipt for the same at *Bethlehem*, in the second of Queen *Elizabeth*; the other hanged, and quartered in *Cheapside*, *Anno* 1591.

[e] Epiphan. [f] Euf. l. 7. c. 31. [g] Geneb. Chro. l. 3. p. 358. 709. [h] Hist. D. Geor. [i] Stow. [k] Conspiracy for pretended Reformation.

Or, by the true Christ, but either distinguish between Jesus and Christ, saying, Jesus was one man, and Christ another; as did the *Marcionites* [l].

[l] Philaster.

Or, say there be two Christs, one revealed already in the days of *Tiberius* the Emperor, who came for the salvation of the *Gentiles*; another yet to come, for the Redemption of the *Jews*, so thought the same *Marcionites* [m]. *Nestorius* held also there were two Christs, whereof one was very God, the other very man, born of a woman [n].

[m] Tertul. lib. 4 contra Marc. [n] Vincent. Lir. adv. hæreses.

Or, publish how none were saved by the true Christ, till the 15. year of the foresaid *Tiberius*; an Heresie of *Manes*, and his Company [o].

[o] Epiphan.

Others besides, (as the *Family of Love*) understand all things written of Christ, Allegorically, and not according to the letter of Gods Word. For they teach, that whatsoever is written of Christ must in us, and with us be fulfilled [p].

Others have thought, yea, have spoken blasphemously of the constant and holy Martyrs, who, for the Name of Christ, gave their lives in *England* in the reign of Queen *Mary*, some saying, They were stark fools, as did *Christopher Vitel*, a chief Elder in the *Family of Love* [q]; others, (as *Westphalus*, and *Marbachius*) that they were the Devils Martyrs [r].

[p] H. N. Proph. of the Spir. c. 7. Sect. 3.

[q] Answer to the Fam. Let. L. 3. a.

[r] Sturmius, Antipap. 4. par. 3. p. 189.

ARTICLE XIX.

Of the Church.

[1] *The visible* [2] *Church of Christ*, [3] *is a Congregation* [4] *of faithfull men: in the which* [5] *the pure Word of God is preached, and the Sacraments be duly ministred, according to Christs Ordinance, in all those things, that of necessity are requisite to the same. As* [6] *the Church of* Jerusalem, Alexandria, *and* Antioch *have erred: so also* [7] *the Church of* Rome *hath erred, not only in their living, and manner of Ceremonies, but also in matters of Faith.*

The Propositions.

1. There is a Church of Christ, not only invisible, but also visible.
2. There is but one Church.
3. The visible Church is a Catholick Church.
7. The Word of God was, and for time is before the Church.
5. The marks and tokens of the visible Church, are the due, and true administration of the Word and Sacraments.

6. The visible Church may, and from time to time hath erred both in Doctrine, and Conversation.

7. The Church of *Rome* most shamefully hath erred in life, Ceremonies, and matters of Faith.

Proposition I.

There is a Church of Christ both invisible, and visible.

The Proof from Gods Word.

A True saying it is, The Lord onely knoweth who are his. For to man the Church of Christ is partly invisible, and visible partly. The visible are all the Elect, who be or shall be either in Heaven triumphing, or on earth fighting against the Flesh, the World, and the Devil. These as Members of the Church, are said to be invisible, not because the men be not seen, but for that their Faith and Conscience to Godward, is not perfectly known unto us.

The Members of the visible Church are some of them for God, and some against God; all of them notwithstanding deemed Parts of the Church, and accounted faithfull so long as they make no manifest and open Rebellion against the Gospel of Christ.

All this we gather from the Holy Scripture, where mention is made of the Church invisible, and triumphing, *Rev.* 2. 26, 28. and 3. 5, 12. and 7. 14, 15. invisible, and militant, in the Epistles of St *Paul* [a], *Peter* [b], and Book of St *John*'s Revelations [c], also of the Church visible, and mixed with good and bad, by the Parable of the Sower [d], of the Marriage [e], and of the Virgins [f]; as also by the saying of our Saviour Christ [g], and of St *Paul* [h]. The Churches bear witnes hereunto [i].

[a] Galat. 4. 29. Eph. 6. 10, &c. 2 Tim. 3. 12.
[b] 1 Pet. 5. 9, 10.
[c] Rev. 12. 7, 11, 17. & 17. 14.
[d] Matth. 13.

[e] Matth. 22. [f] Matth. 25. [g] Have not I chosen you twelve, and one of you is a Devil? *Joh.* 6. 70. [h] For he knew who should betray him: therefore said, Ye are not all clean. *Joh.* 13. 11. In a great house are not onely vessels of gold, and of silver, but also of wood, and of earth, and some for honor, and some unto dishonor, 2 *Tim.* 2. 20. [i] Conf. Helv. 1. art. 14. & 2. cap. 17. Bohem. c. 8. Gal. art. 27. Belg. art. 27. August. art. 7. Saxon. art. 11. Wittemb. art. 32. Suevica, art. 15.

Errours, and Adversaries unto this Truth.

This Truth hath many Adversaries, whereof

Some renounce our Christ, the Saviour of mankind; and so think his people are not the Church; as the *Jews*, *Turks*, and *Hereticks* have done [a].

Some acknowledge no triumphing state of the godly in Heaven, but dream of an ever-glorious condition in this World; as the *Family of Love* [b].

Some think the Church Catholick to be visible, as the *Papists* [c].

Some imagine the Church Militant is not visible at all; as the *Libertines*.

Some give out, That the visible Church is devoid of sin, and sinners; as did the *Donatists* [d], and do *Anabaptists* [e], *Family of Love* [f], *Brownists* [g], *Barrowists* [h].

[a] See Artic. 2. prop. 4. Art. 18. proposit. 2.

[b] Leon. Ramsey's and J. Allen's Conf. also H. N. document. Sent. chap. 6. sect. 1. chap. 3. sect. 5. Spir. Land, chap. 44. sect. 12. Proverbs, chap. 5. sect. 15. Proph. chap. 16. sect. 8.

[c] Vaux Catech. cap. 1. Test. Rhem. Annot. Act. 11. 24.

[d] Aug. contra Petil. cap. 19.

[e] Calv. contra Libert.

[f] H. N. 1. Exhort. chap. 3. sect. 10. & 1. Epist. Præf.

[g] A promised gathering together (of good, and bad in publick Assemblies) is no Church. The Brownists answer to Mr Cartwright, pag. 39.

[h] The Assemblies of good and bad together, are no Churches, but heaps of profane people; saith *Barrow* in his Discovery, pag. 33.

Proposition II.

There is but one Church.

The Proof from Gods Word.

WHen we do say, That the Church is visible, invisible, and that there is a *Western*, *East*, *Greek*, *Latine*, *English* Church; we mean not that there be divers Churches of Christ, but that one and the same Church is diversly taken, and understood, and also hath many particular Churches; as the Sea many Rivers, and Arms branching from it. For the visible Church is not many Congregations, but one Company of the faithfull.

We

We being many are one Body in Christ, and every one, one anothers members [a].

We, that are many, are one Body [b].

For as the Body is one, and hath many Members, and all the Members of the Body, which is one, though they be many, yet are but one Body: even so is Christ. For by one spirit are we all baptized into one Body, *&c.* Now ye are the Body of Christ, and Members for your part [c].

For as we have many Members in one Body, and all Members have not the same office: so we being many, are one Body in Christ, and every one, one anothers Members [d].

There is neither *Jew*, nor *Grecian*; there is neither bond, nor free; there is neither male nor female: for ye all are one in Christ Jesus [e].

All Gods people agree with us in this point [f].

[a] Rom. 12. 5.
[b] 1 Cor. 10. 9.
[c] 1 Cor. 12. 12, 13, 17.
[d] Rom. 13. 4, 5.
[e] Galat. 3. 28.
[f] Conf. Helv. 2. cap. 17. Bohem. cap. 8. Gal. art. 26. Belg. art. 27. August. art. 27. Wittemb. 32. Suevic. art. 15.

Errours, and Adversaries unto this Truth.

The Adversaries unto the Eighteenth Article be also, for a great part, Adversaries unto this Truth.

Furthermore, although it be acknowledged by many, and they too baptized of Christians, that there is but one Church; yet the same persons do err, which condemn so many (as no Members of Christs Church) which join not with them in their singular, and private Opinions, arrogating the stile, and title unto themselves onely, and denying all other men to be either the Church, or Members of the Body of Christ. Such are

The *Russes*, who boast, how themselves with the *Grecians*, are the onely Church of God [a]; themselves onely are the men, who shall be saved [b]; all Christians beside themselves, are no better than *Turks* [c].

The *Papists* also, which say, that

The present Church of *Rome* is Gods Church [d], Gods Catholick Church [e], the mystical Body of Christ [f]. *Papists*, *Catholicks*, and true *Christians* are all one [g].

Muncer, and the *Anabaptists* termed themselves (clean opposite to the Church of Christ) the Elect of God; and said, that all other men were wicked, and worthy to be slain [h].

[a] Alex. Gagus. de Relig. Mosc. pag. 231.
[b] Sacramus de Relig. Ruthen. cap. 1. pag. 188.
[c] Russ. Com. cap. 25. p. 103.
[d] Test. Rhem. an. mar. p. 321.
[e] Answ. to the recus. of Inst. c. 7. p. 151.
[f] Quodlibet. pag. 342.
[g] Test. Rhem. an. mar. p. 321.
[h] Sleidan. Hist. lib. 5.

The

The *Family of Love*, who publish, how themselves onely are the Church, and all other men are Heathen [i], and Beasts [k], themselves onely are the Catholick Church of God [l], the Saints of God, and his acceptable people [m], and that such as are no *Familists*, they have no living God, and shall perish [n].

[i] Allens Conf. [k] Displ. H. 6. b. [l] Vitels Letter. [m] H. N. Instru. ar. 8. sect. 35. ar. 1. sect. 35. ar. 7. sect. 36. [n] Fidel. Decl. chap. 4. sect. 11. [o] H. N Evang. chap. 4. sect. 7.

The *Puritans* finally say,

If God have any Church, or people in the land, no doubt, the title *Puritan* is given them [p]. Notable words: either God hath no Church in *England*, or *Puritans* are the Church.

[p] Dial. concer. the strife, p. 10.

The *Mar-Prelate* is not afraid to utter this speech,

They, against whom I deal (namely the Ecclesiastical Officers; as Bishops, and their favourers, and partakers) have so provoked the anger of the Lord, and prayers of his Church, as stand long they cannot [q]; others, of the said Bishops, and the like, write thus, They bid battel to Christ and his Church, and it must bid defiance to them till they yield [r].

[q] Protest. p. 16. [r] 2 Admon.

Proposition III.

The visible Church is a Catholick Church.

The Proof from Gods Word.

THE visible Church, properly understood, is but a part of the Catholick; yet forasmuch as it is a Congregation of the faithfull, who are for Calling, Governors, and Subjects; noble, and base; rich, and poor; teachers, and learners; for Sex, men, and women; for Age, old, and young; for Nation, *Jews*, and *Gemiles*; *Grecians*, and *Barbarians*: for Time, and continuance, in all Ages, even from our first Parents: it may rightly be called a Catholick Church.

This

This is grounded upon Gods Word, where we find, that excluded is no Calling [a], no Sex [b], none Age [c], no Nation [d], and that the Church, as it hath been from the Worlds beginning [e], so shall it continue to the end [f].

And this is the Confession of the Churches [g].

[a] Preach the Gospel to every creature, *Mark* 16. 15. Teach all Nations, *Matth.* 28. 19. Not many (yet some) wise-men after the flesh; not many (yet some) mighty; or many (yet some) noble are called, 1 *Cor.* 1. 26. [b] Whosoever shall call on the Name of the Lord, shall be saved, *Act.* 2. 21. The Gospel is the power of God to salvation to every one that believeth, *Rom.* 1. 16. There is neither Jew nor Grecian; there is neither bond, nor free; there is neither male, nor female: for you are all one in Christ Jesus, *Gal.* 3. 28. [c] He that shall believe, and is baptized, shall be saved, *Mar.* 16. 16. By him every one that believeth, is justified, *Act.* 13. 39. He is the end of the Law to every one that believeth, *Rom* 10. 4. [d] They shall come from the East, and from the West, and from the North, and from the South, and shall sit at table in the Kingdom of God, *Luke* 13. 28. The promise is made unto you, and to your children, and to all that are afar off, &c. *Act.* 2. 39. In every Nation, he that feareth God, and worketh righteousness, is accepted with him, *Acts* 10. 35. [e] Rev. 13. 8. [f] Matth. 28. 20. [g] Conf. Helv. 2. cap. 17. Bohem. c. 8. Belg. art. 27. Wittemb. art. 32.

Errours, and Adversaries unto this Truth.

Unsound be they in Religion therefore, which have and do as it were tie the Church to a certain Countrey; as the *Donatists* [a], did to *Africa*; a people, as the *Jews* to themselves [b], person, place, calling or time; as do the *Papists*.

To certain Persons, when they say,

The Church is founded upon *Peter*, and his Successors [c].

All, that will be saved, must of necessity be subject to the Bishop of *Rome* [d].

The true Church is united to the obedience of the Pope of *Rome* [e].

To a certain place, when they say,

The Church of *Rome* is the Catholick Church [f].

The Church of *Rome* is the Mother of the Faith [g].

To a certain Calling, by their *Petrus à Soto*, to Bishops and Prelates [h].

To a certain Time, as when the said *Papists* affirm, how

The time was, when Holiness was onely in the Virgin *Mary* [i], when Faith rested onely in the Virgin *Mary* [k], when all the Faith was lost, save onely in our Lady [l].

[a] Aug. lib. 2. cont. Pet. c. 15. [b] Clenard. ep. lib. 2. p. 196. [c] Confess. Petrocen. cap. 26. [d] Bonifac. 8. c. Unam. Extr. de major. & obed. [e] Bel. de Eccl. milit. cap. 6. [f] Test. Rhem. an. 1 Tim. 3. 15. [g] Jus Canonic. distinct. 22. [h] Petr. à Soto Assert. p. 133. [i] Coster. Enchir. Controv. [k] Disput. Conc. Basil. Acts and Mon. in K. H. 6. fol. 796. [l] Festiv. serm. 4. post It. Festum Palmar.

It is a bold Assertion also, and very presumptuous of *Apostata Hill*, That in *England* all men were *Papists* without exception, from the first Christening thereof, until the Age of King *Henry* the Eighth [m].

[m] Hill's, quar. 1. treas. p. 5.

Proposition IV.

The Word of God was, and for time is, before the Church.

The Proof from Gods Word.

FOrasmuch as the visible Church of Christ is a Congregation of men (either in the eyes of God, or in the judgement of the godly) faithfull, it followeth, that the Word of God must be afore the Church for time, as likewise the authority.

For time; because Gods Word is the Seed, the Faithfull the Corn [a], and the Children [b]; Gods Word is the Rock or Foundation [c]; the Faithfull, the House [d].

[a] Luk. 8. 11, 12.
[b] 1 Pet. 1. 23.
[c] Mat. 16. 18. Ephes. 1. 20.
[d] Ephes. 2. 21.

For Authority also the Word is before the Church; because the voice of the Church is the voice of man, who hath erred, and may err from the Truth: but the voice of the Word is Gods voice [e], who cannot deceive, nor be deceived.

[e] 2 Tim. 3. 10. 2 Pet. 1. 21.

Of this Judgement be the Churches Reformed [f].

[f] Conf. Helv. 2. art. 14. 2. cap. 13, 17. Bohem. c. 1, 8. Gal. art. 7. Belg. art. 3, 7. Sax. art. 1. 11. Suevica, art. 1.

The Adversaries unto this Truth.

This maketh to the strengthening of us against those Popish Assertions of *Viguerius* [a], and such like, *viz.* that the Church was before the Word, for time, and is above the Word, for Authority.

[a] Viguer. Inst. ad Chr. Theol. c. 10. Sect. 3. v. 10. fol. 83. a.

Proposition V.

The marks and tokens of the visible Church, are the due and true administration of the Word and Sacraments.

The Proof from the Word of God.

THere is the visible Church of Christ, where the Word of God sincerely is preached, and the Sacraments instituted by our Saviour are duly administred.

Hence it is, that our Lord and Saviour calleth them his Mother and his Brethren, which hear the Word of God, and do it [a]; and saith, He that is of God, heareth Gods Word [b]; also,

[a] Luke 8. 21.
[b] Joh. 8. 47.

My

My Sheep hear my voice [c]; and, How ſhall they hear without a Preacher; ſaith S[t] *Paul* [d]?

Likewiſe the Apoſtle S[t] *John*,

He, that knoweth God, heareth us, he, that is not of God, heareth us not [e]. Again, They are of the world, therefore ſpeak they of the world, and the world heareth them [f].

And touching the Sacraments; Firſt of Baptiſm.

Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things, whatſoever I have commanded you [g].

We have been baptized into Jeſus Chriſt [h]. Ye are waſhed, ye are Sanctified [i].

By one Spirit we are all baptized into one body [k].

Next, of the Lords Supper.

The Lord Jeſus, the ſame night, in which he was betrayed, took Bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body, which is broken for you; this do in remembrance of me.

After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This is the New Teſtament in my Bloud; this do, as oft as ye drink it, in remembrance of me [l].

The Chriſtians in all Reformed Churches acknowledge theſe things [m].

Some (and they alſo many of them very Godly men) add *Eccleſiaſtical Diſcipline* for a Note of the *Viſible Church*. But becauſe the ſaid *Diſcipline* in part is included in the Marks here mentioned; both we, and, in effect, all other well-ordered Churches overpaſs it in this place, as no Token ſimply of the *Viſible Church*.

Neither tie we the *Church* ſo ſtrictly to the *Signs articulate*, that we think all thoſe to be without the *Church*, and no *Chriſtians*, which neither do hear the Word ordinarily, and publickly read, and preached, nor participate in the *Sacraments*, if ſo be they would; and yet can neither hear the one, nor receive the other: as it falleth out ſometimes, eſpecially in the times of Blindneſs, and Perſecution.

[c] Joh. 10. 27.
[d] Rom. 10. 14.
[e] 1 Joh. 4. 6.
[f] Ibid. 5.
[g] Matth. 28. 19, 20.
[h] Rom. 6. 3.
[i] 1 Cor. 6. 11.
[k] 1 Cor. 12. 13.
[l] 1 Cor. 11. 23, 24, 25. Luke 22. 19.
[m] Conf. Helv. 1. art. 14, & 2. cap. 17. Bohem. cap. 8. Gal. ar. 27, 28. Saxon. art. 11. Wittem. ar. 32. Suevic. art. 15.

The Errours, and Adversaries unto this Truth.

We renounce therefore, as altogether unsound, and *Anti-Christian*, the Opinions

1. Of the *Papists*, who both deny the pure Preaching of Gods Word, and the administration of the Sacraments among *Protestants*, to be the Marks of Christ his visible Church [a]; and affirm the Tokens hereof to be *Antiquity, Unity, Universality, Succession*, &c. as doth *Stapleton* [b], *Bristow* [c], *Bozius* [d], *Hill* [e], and *Alabaster* [f].

2. Of the *Brownists*, who make Discipline (and that too of their own devising) such an essential Argument of the Visible Church, as they think, where that is not, the Magistrates there be Tyrants; the Ministers, false Prophets; no Church of God is; *Anti-Christianity* doth reign [g].

3. Of the same *Brownists*, and *Barrowists*, who neither allow frequenting of Sermons, and ministring of the Sacraments, nor have any Sacraments administred among themselves [h].

4. Of the *Family of Love*, which have in utter contempt and derision both the Preachers, and the Sacraments, scornfully terming the Preachers, *Scripture-learned men*, *Ceremonial*, and *Letter-Doctors* [k]; and the Water at Baptism, *Elementish-Water* [l].

Neither do we approve them, who for the Visible and External, put down Invisible, and Spiritual Tokens of the Visible Church: as Faith in Christ Jesus, and Love towards the Saints: which thing *J. K.* doth [m].

[a] Petrus à Soto Assert. Doctr. Eccles.
[b] In his Fortr.
[c] In his Motiv.
[d] De signis visib. Eccles.
[e] In his Quartron.
[f] In his Motiv.
[g] R. H. in Psal. 122. Bar. discov. p. 86. Ans. to Mr Cartwr. Letter, p. 13.
[h] Allison, Confut. of Green, & Bar. p. 113, 116.
[k] H. N. Evang. cap. 33. sect. 11. Fam. Let. to the Bp of Roch.
[l] H. N. Evang. c. 19. sect. 56.
[m] In his Confus. of Pop. l. 4. b.

Proposition VI.

The Visible Church may, and from time to time hath erred, both in Doctrine, and Conversation.

The Proof from Gods Word.

HAD not this been most true, it had never been avouched both by our Saviour *Christ*, and St *Paul*.

Our Saviour saith unto his Disciples concerning Doctrine, Take heed [a], &c. Believe it not [b].

Beware of the leaven of the *Pharisees*, and of the leaven of *Herod* [c]; even of the Doctrine of the *Pharisees*, and *Sadducees* [d].

[a] Matth. 24. 4.
[b] Ibid. 23, 26.
[c] Mark 8. 15.
[d] Mat. 16. 12.

Many

Many ſhall be deceived [e], yea, the very Elect, if it were poſſible [f].

Shall he find Faith on the earth [g]?

And concerning Converſation, and Manners, be propheſied, that Iniquity ſhall be increaſed, and the love of many ſhall wax cold [h].

Saint *Paul* writeth touching Doctrine, that

We know in part [i].

Anti-Chriſt ſitteth in the Temple of God [k], *&c.* whoſe coming is by the working of Satan, with all power, and ſigns, and lying wonders, and in all deceiveableneſs, among them that periſh; becauſe they received not the love of the Truth, that they might be ſaved; and therefore God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie [l].

Beware of dogs, beware of evil workers, beware of concision [m].

And touching Converſation,

Reſtore, *&c.* leſt thou alſo be tempted [n].

I do not the good thing, which I would; but the evil, which I would not, that do I: if I do that I would not, it is no more I, that do it, but the ſin, that dwelleth in me [o].

There is a fight even in the beſt men, and members of Chriſt [p].

Beſides, that Churches Viſible, and glorious have erred, it appeareth evidently by the *Superſtition*, *Hereſies*, yea, and *Atheiſm* now reigning at *Jeruſalem*, *Alexandria*, and *Antioch*.

This with us the *Churches* in their *Confeſſions* do acknowledge [q].

[e] Mat. 24. 11.
[f] Ibid. 24.
[g] Luke 18. 8.
[h] Mat. 24. 12.
[i] 1 Cor. 13. 12.
[k] 2 Theſ. 2. 4.
[l] Ib. 8, 10, 11.
[m] Philip. 3. 2.
[n] Galat. 6. 1.
[o] Rom. 7. 19, 20.
[p] Ibid.
[q] Conf. Helv. 2. Saxon. art. 11. Wittem. ar. 32. Suevic. art. 15.

Errours, and Adverſaries unto this Truth.

The Premiſes will not be granted for true, neither by the *Papiſts*, which maintain, that in Faith, and Doctrine, the Church, meaning thereby the Viſible Church [a], whoſe Rector is the *Pope of Rome* [b], never erreth [c], never hath erred [d], and never can err [e]; nor yet by theſe, which ſay, the Church cannot err for Manners: ſuch were the *Donatiſts*, and are the *Anabaptiſts*, with the *Family of Love* [f].

[a] Teſt. Rhem. an. 2. Theſ. 2. 3.
[b] Ibid. Annot.
[c] 1 Tim. 3. 13.
[d] Ibid. Annot. Ephes. 5. 24.
[e] Ibid. an. 1 Tim. 3. 15.

[a] Ibid. Annot. marg. pag. 264. Gab. Biel, lib. 4. Diſt. 6. quæſt. 2. [b] Ibid. an. 1 Tim. 3. 15. Catech. Trid. in expoſit. Symb. Apoſt. Coſter. Enchirid. controverſ. cap. 3. de Summo Pontif. pag. 136. [f] See of this Article, propoſition 1.

Proposition VII.

The Church of Rome *most shamefully hath erred in Life, Ceremonies, and matters of Faith.*

The Proof.

JUstly is the Church of *Rome* condemned of us, and all Churches Reformed, because she hath erred, and still very badly every way doth offend.

1. In Life. For,

" At *Rome* the Harlot hath a better life,
" Than she that is a *Roman*'s Wife [a].

O Roma, *a* Roma *quantum mutata vetusta es?*
Nunc caput es scelerum, quæ caput orbis erat.

If ye spell *Roma* backward (saith *John Bale* [b]) ye shall find it to be *Amor*: *Love* in this *Prodigious* kind. For it is a preposterous *Amor*, *Love out of kind*. Hence the *Pasquil Poets*;

Roma *quid est?* *Quid te docuit præposterus ordo?*
Quid docuit? *Jungas versa elementa, scies.*
Roma, Amor *est.* *Qualis?* *Præposterus.* *Unde hoc?*
Roma *Mares.* *Noli dicere plura; scio.*

Again,

Roma, *vale; vidi, satis est vidisse. Revertar,*
Cum Leno, aut Meretrix, Scurra, Cynædus ero.

2. In Ceremonies, which are in number infinite. *Gerson* writeth, how divers men have run into Desperation; others have killed themselves, finding that they were not able to keep and perform the Ceremonies of the *Romish Church* [c].

For *Use* also they are vain and impious; as their leading up and down of an Ass on *Palm-Sunday*, their battering of Hell, their burial of the Cross, *&c.* yea, and damnable, because Romish Ceremonies are held both necessarily to be observed, as well as the Laws of God [d], and also to merit Heaven. For sins venial (say the *Rhemists*) be taken away by Sacred Ceremonies [e].

3. In

[a] W. Thomas Hist. of *Italy*.

[b] Acts of the Eng. Votaries. 2 Book, Præf.

[c] Conf. August. Art. 4.

[d] Eckius, Enchirid. de Hum. Const. Axiom. 2.

[e] Test. Rhem. an. marg. 258.

3. In Doctrine. For proof hereof, see the *Popish* Errors in every *Article* almost, if not *Proposition* of this Book.

Again, look we unto the head of the *Anti-Christian Synagogue*, and we shall find, that of them

Some have been *Conjurers*, *Sorcerers*, and *Inchanters*; as were *Pope Martin* the Second, *Sylvester* the Second, and Third, *Benedict* the Eighth, *Sergius* the Fourth, *John* the Nineteenth, Twentieth, and One and Twentieth, *Gregory* the Sixth, and Seventh, and such were all the *Popes* (even eighteen for number) from *Sylvester* the Second, unto *Gregory* the Seventh [f].

Some, *Hereticks*. For *Siricius*, *Calixtus*, *Leo* the Ninth, and *Paschalis* condemned the Marriage of Priests; *Liberius* was an *Arrian*; *Marcellinus* an *Idolater*, *Honorius* a *Monothelite* [g].

John the Two and Twentieth held many Errors, whereof *W. Occham* wrote a Book [h], one whereof was, that the Souls of the Wicked should not be punished till the day of Judgement [i].

Pope *John* the Twenty third denied the Souls Immortality [k].

And some Worldly, Profane, and Devilish *Atheists*; For *Sixtus* the Fourth builded a *Male-Stews* [l].

Paul the Third received a Monthly pension for 45000 Whores at *Rome* [m].

Leo the Tenth made a Fable of the Gospel of Christ [n].

Hence it proceeded; that

Rome hath been called *Babylon*, both by St *Augustine* [o], and *Hierom* [p], and by Pope *Pius* the Fifth was said *magis Gentilizare, quam Christianizare:* rather to *Gentilize*, or to be a City of Heathens, than of Christians [q].

St *Bernard* saith, how the *Romans*, in his time, were hatefull unto Heaven, and Earth, yea, and hurtfull unto both, wicked against God, rash against holy things, and seditious among themselves [r].

Genebrard (himself an Anti-Christian Romanist) writeth that Fifty *Popes* successively, and within the space of 150 years, departed from the virtue of their *Elders*, and shewed themselves *Abjurers of Christianity*, and *Apostates*, rather than *Catholick Bishops* [s].

The

[f] Cyp. Valeram in his Treatise of the Pope, &c. out of Card. Benon.

[g] Cath. Apol. 2. part. p. 31. Test. Rhem. an. Luc. 22. 31.

[h] Biblioth. Simleri.

[i] Gerson. Ser. 1. Pasch.

[k] Bish. Jewel, Def. fol. 644.

[l] Act. & Mon.

[m] D. Spark, against Id. Albine, p. 399.

[n] Smeton cont. Hamilt. p. 104.

[o] De Civitat. Dei, lib. 18.

[p] Præf. lib. de Spirit. Sancto.

[q] Chr. Frank. Præf. ad Paradox.

[r] De Consid. ad Eugenium.

[s] Chron. lib. 4. pag. 817.

The *Pope* was proclaimed *Anti-Christ* at *Rhemes* by the *Council* there, under *Hugh Capet* [r].

[r] Arnolph. in Conc. Rhem. inter opera Bernardi.

Errours, and Adversaries unto this Truth.

What the *Papists* are then, it appeareth, whose Doctrine (as hath been shewn) is, that the Church of *Rome* neither hath, nor can err.

Erraverunt alia Ecclesia (saith *Didacus Stella*) other Churches, as *Antioch, Alexandria, Constantinople*, &c. have erred: *sed nunquam Ecclesia Romana*, but the Church of *Rome* never yet erred [s].

[s] Stella in Luc. 9. fol. 430.

Id constanter negamus (saith *Costerus* the *Jesuite*) we constantly deny, that *Christ* his *Vicars*, and *Peter's Successors*, the *Bishops* of *Rome*, have either taught *Heresies*, or can propound *Errours* [t].

[t] Enchirid. Controvers. c. 3. de Summo Pontif. p. 136.

God preserveth the Truth of Christian Religion in the Apostolick See of *Rome* [u], and it is not possible, that the Church (meaning the Church of *Rome*) can err, or hath erred at any time, in any point; say the *Rhemists* [x].

[u] Test. Rhem. an. Mat. 23. 2.
[x] Ibid. Annot. marg. pag. 264.

ARTICLE XX.

Of the Authority of the Church.

1 *The Church hath power to decree Rites, or Ceremonies,* 2 *and Authority in Controversies of Faith. And yet it is not lawfull for the Church,* 3 *to ordain any thing, that is contrary to Gods written Word,* 4 *neither may it so expound one place of Scripture,* 5 *that it be repugnant to another. Wherefore, although* 6 *the Church be a Witness, and a Keeper of Holy Writ:* 7 *yet, as it ought not to decree any thing against the same ought it not to enforce any thing to be believed for necessity of salvation.*

The

The Propositions.

1. The *Church* hath power to decree Rites or Ceremonies.
2. The *Church* may not ordain what Rites or Ceremonies she will.
3. The *Church* hath Authority to judge and determine in Controversies of Faith.
4. The *Church* hath power to interpret and expound the Word of God.
5. The *Analogy* of Faith must be respected in the Exposition of the *Scripture*.
6. The *Church* is the Witness, and Keeper of Gods written Word.
7. The *Church* may not enforce any thing to be believed, as necessary unto salvation, that is either contrary, or besides the Word of God.

Proposition I.

The Church hath power to decree Rites, or Ceremonies.

The Proof from Gods Word.

THE *Churches* Authority to decree Rites or Ceremonies, is warranted in the Word of God; first by the example of the Apostles, who did ordain Rites and Ceremonies: among other things, that

In the Church men should not be covered [a].
Women should keep silence [b], and be covered [c].
A known tongue, understood of the common Auditory, should be used [d], with other things [e].

Next, by the general, and binding Commandment of God himself; who, at all times, will have every thing in the *Church* to be done unto edifying [f], honesty, and by order [g]; as being not the Author of Confusion, but of Peace [h].

All *Protestant Churches* confess the same [i].

[a] 1 Cor. 11. 4, 7, 14, &c.
[b] 1 Cor. 14. 34.
[c] 1 Cor. 11. 5.
[d] 1 Cor. 1. 14.
[e] 1 Cor. 12. 2, 3, 4.
[f] 1 Cor. 14. 26.
[g] Ibid. 40.
[h] Ibid. 33.
[i] Conf. Helv. 1. art. 13, & 2. c. 22, 23, 24. Basil. art. 10. Bohem. c. 15, 17. Gal. art. 32. Belg. art. 32. Anglic. art. 4, 5, 7, 15. Saxon. art. 20. Suevica, c. 8, 14. Wittemb. cap. 27, 31.

Errours,

Errours, and Adversaries unto this Truth.

This power being given by the Supream Authority unto the *Church*, they do greatly offend, which do condemn either generally all, or particularly some *Rites* and *Ceremonies*, orderly, and lawfully established. Of the former sort are

1. The *Family of Love*, who say of themselves, how they are a free people [a], in bondage unto no creature, not to any created thing [b], they have no several dissenting, or variable *Religions*, or *Ceremonies* [c].

2. The *Brownists* [d], who teach, that every *Christian* is to join himself unto that people, among whom the *Lords worship* is free, and not bound, or withholden with any Jurisdiction of this world.

3. The *Puritans* [e], whereof some would have all matters of *Ceremonies* to be left in *Christian* liberty unto every man.

[a] H. N. Spirit. Land, c. 31. § 6.
[b] Ibid. cap. 40. sect. 1.
[c] Ibid. cap. 39. sect. 7.
[d] R. H. on Psal. 122.
[e] Such an one was that *Scottish* Minister, which said unto the head of King *James*, how he would hold Conformity with His Majesties Ordinances for matters of Doctrine; but for matters of Ceremony, they were to be left in Christian liberty unto every man. This Dr *Barlow* reporteth in the Sum of the Conference, pag. 71.

Others would have both *Temples* to be left without *Service*, *Sermons* and *Sacraments*, and *Princes* to be scared with the fear of Uproars, and Seditions; and all because they would be freed from the obedience unto *Ceremonies*, not impious of themselves, imposed by the *Church*: the *Father* of these men was *Illyricus*, of whom *Melanchthon* writeth [f].

[f] Epist. ad Pium, Lect. pag. 455.

Of the later kind be

1. The *Family of Love* again, who utterly dislike our *Churches*, or *Temples*, also our *Liturgies*, and *Forms* of serving our God, and finally our designed times of meeting together for the worship of God.

Our *Churches* they blasphemously term *Common Houses*: and so we term *Brothel-Houses*, or the *Stews* [g].

Our *Liturgies*, and manner of serving of God, they call foolishness of taking on Services [h], false, and seducing Gods services [i], of no man to be ordained [k], nor to be obeyed, or used, when they are established [l]; with these join the *Brownists*, who

[g] H.N. Spirit. Land, c. 5. s. 5.
[h] Ibid.
[i] H.N. Exhort. c. 15. sect. 2, 3.
[k] Ibid. cap. 16. sect. 14.
[l] Ibid. sect. 3.

who do write, that to have *Liturgies*, and *forms of Common Prayer*, is to have another *Gospel*, and another *Testament* [m].

Our *Sabbath*, they contemn; yea they condemn; for they say, *There ought to be no Sabbath-day* [n]. Our *Sabbatarians* go not so far, yet come they near unto these *Familists*, when they divulge, that

The *Church* hath no authority, ordinarily, and perpetually to sanctifie any day, but the seventh day, which the Lord himself hath sanctified [o].

The *Church* cannot take away this liberty of working six days in the week [p]. These Assertions are against all Holy-days lawfully established. *Barrow* yet goeth further then do these men, for he saith, how the observing of Times, as it is in our Church, is an Error Fundamental [q].

They also be alike culpable, who, approving some Rites, and Ceremonies, do yet tie the *Church*, or people of God, to the observation of the Ceremonies, either *Mosaical*, as many have done, and do [r]; or of the *Romish Church*, as do the *Papists* [s], and the *Half-Papists*, the *Family of Love* [t].

Finally, they are out of the way; which think, that either one man, as the *Pope*; or any certain Calling of men, as the *Clergy*; hath power to decree, and appoint Rites, or Ceremonies, though of themselves good, unto the whole *Church* of God, dispersed over the *Universal* world.

[m] Barrow's Refut. p. 244.
[n] Disp. H. 8. b.
[o] D. B. Doct. of the Sabb. 1. book, p. 31.
[p] T. C. 1 Reply, p. 120.
[q] Barrow's Refut. p. 36.
[r] See Artic. 7. propos. 3.
[s] Concil. Trid. Sess. 7. Can. 13.
[t] H. N. Evang. c. 31. Sect. 1.

Proposition II.

The Church *may not ordain what Rites, and Ceremonies she will.*

The Proof from Gods Word.

As it is a clear Truth, that the *Church* may ordain Ceremonies: so true it is also, that the *Church* hath no power to appoint what Rites, or Ceremonies she will. For she must decree none: which be,

Either, for their own nature, *impious*, like the Ordinances, Manners, and Idols of our forefathers [a]; teachers of vanity [b], and of lies [c].

[a] Walk ye not in the Ordinances of your Fathers; neither observe their manners, nor defile your selves with their Idols; *Ezek.* 20. 18.
[b] Jerem. 10. 8. [c] Heb. 3. 13.

Or for use, *superstitious*: like the *Brazen Serpent*, which King *Hezekiah* brake in pieces [d].

[d] 2 King. 18. 4.

Or for their weight, *over-heavy*, and *grievous* to be born; like the *Jewish Constitutions* [e],

[e] Ye lade men with burdens grievous to be born, *Luke* 11. 46. Why tempt ye God, to lay a yoke on the Disciples necks, which neither our fathers, nor we were able to bear? *Acts* 15. 10. Why as though ye lived in the world, are ye burdened with Traditions? *Col.* 2. 20.

Or for their *worthiness*, in the eyes of the Ordainers, either of equal price, or of more account then the very Ordinances of God: so as, for the performance of them, the Laws of God must be left undone; such were many of the *Pharisaical* Rites & Traditions [f],

[f] Ye lay the Commandment of God apart, and observe the Traditions of men, as the washing of Pots, and of Cups, and many other such like things ye do, *Mark* 7. 8. Ye reject the Commandments of God, that ye may observe your own Traditions, &c. making the Word of God of none authority by your Traditions, which you have ordained, *Ibid.* 9. 13.

Or against the *Liberty of Christians*, and to the entangling of them again with the yoke of servile bondage [g].

[g] Stand in the liberty, wherewith *Christ* hath made us free, and be not intangled again with the yoke of bondage, *Gal.* 5. 1.

Or last of all, any way contrary to the Commandments, Word, and Will of God [h].

[h] Every plant, which my Father hath not planted, shall be rooted up, *Matth.* 15. 13.

But the Rites, Ceremonies, and constitutions of the *Church* they must make altogether, and tend both to the nourishing, and increase of Love, Friendship, and Quietness among *Christians*, and also to the retaining of Gods people in the Holy service, worship, and fear of God, according to the rule of the *Apostle* afore-mentioned, *Let all things be done honestly, and by order* [i].

[i] 1 Cor. 14. 40.

All *Churches Reformed* consent hereunto [k].

[k] Conf. Helv. 2. cap. 5. Gal. art. 33. Belg. art. 32. Augus. art. 7, 15. Saxon. art. 20. Wittemb. art. 35. Suevica, cap. 14.

Errours,

Errours, and Adversaries unto these Truths.

The Premises being, as they are, most true, most false then is it, which the *Papists* do publish, *viz.* that

The *Church* hath power to change the *Sacraments* ordained even by *Christ* himself [a].

Whatsoever the *Apostles*, and *Rulers* of the Church command, is to be kept, and obeyed [b].

The authority of the *Church* is greater then of the Sacred Scripture [c].

[a] Conc. Trid. Sess. 5. Can. 2.

[b] Test. Rhem. An. marg. 336.

[c] Conf. Patrocenien. cap. 15.

Proposition III.

The Church *hath authority to judge, and to determine in Controversies of Faith.*

The Proof from Gods Word.

AUthority is given to the *Church*, and to every Member of sound judgement in the same, to judge in Controversies of Faith; and so in their places, to embrace the Truth, and to avoid, and reprove *Anti-Christianity*, and Errours; and this is not the private Opinion of *our Church*, but both the straight Commandment of God himself particularly unto all Teachers [a], and Hearers [b], of Gods Word, and generally unto the *whole Church* [c]: and also the Judgement of our godly Brethren in forein Countries [d].

[a] Cast away profane, and old Wives Fables; 1 *Tim.* 4. 7. O *Timothy*, keep that which is committed unto thee, 1 *Tim.* 6. 20. A Bishop must, *&c.* hold fast the faithfull word according to Doctrine, that he also may be able to exhort with wholesom Doctrine, and reprove them, that say against it, *&c Tit.* 1. 9. [b] Hear not the words of the Prophets, that prophesie unto you, and teach you vanities; they speak the Vision of their own heart, and not of the mouth of the Lord, *Jer.* 23. 16. Beware of false Prophets, *Matth.* 7. 15. Beware of dogs, beware of evil workers, *Philip.* 3. 2. The Sheep know the Shepherds voice, and they will not follow a stranger; but they fly from him: for they know not the voice of strangers, *Joh.* 10. 4, 5. Be not carried about with divers, and strange Doctrines, *Hebr.* 13. 9. [c] Beware, lest you be also pluck'd away with the errour of the wicked, and fall from your own stedfastness, 2 *Pet.* 3. 17. If there come any unto you, and bring not this Doctrine, receive him not to house; neither bid him, God speed, 2 Joh. 10. for there shall arise false *Christs*, and false Prophets, *Matth.* 24. 23, 24. I speak unto them which have understanding, judge ye what I say, 1 *Cor.* 10. 15. Try all things, and keep that which is good, *Thess.* 5. 21. [d] Confess. Wittemb. art. 32. Suevica, art. 15.

The Errours, and Adversaries unto this Truth.

Unsound therefore in judgement are the *Papists*. For first they maintain,

That the *Pope* of *Rome* hath the power to judge all men, and matters, but may be judged of no man [a], to decree (without controlement) against the *Epistles* of St *Paul* [b]; to dispense even against the *New Testament* [c]; and to give the sense and meaning of the Holy Scripture: to which sense, or interpretation of his, all and every man, without contradiction, must yield and obey [d].

[a] Dist. 40. c. Si Papa.
[b] Carol. Ruinus.
[c] Panor. Extra. de Divortiis.
[d] Hervæus, de potestate Papæ.

Next they publish, and hold, That the power to judge of Religion, and points of Doctrine is either in *Bishops* onely, as some of them do think [e]; or in their *Clergy* onely, as others deem [f]; and in the *Church* of *Rome* onely, as all of them suppose [g].

[e] The Mysteries of Religion are committed to

the trust of Bishops, *Plebi tantum sciendum est, quod ad mores formandos, & vitam pertinet*, the common people are onely to know that which pertaineth unto Manners, and good behaviour, saith Frier *Laurence à Villavincenee*, *De forman. concion. lib.* 1. *cap.* 10. *Nec gratia, nec interior aliqua virtus requirenda est in membris, vel ministris, in Ecclesia, præter publicam professionem fidei.* It is sufficient for the Members and Ministers of the Church, to make open profession of the Faith: more is not required of them, neither Grace, (to judge of Doctrine) nor any other inward virtue, saith *Petrus à Soto*, *Assert. Cath. de Eccl.* The common and faithfull people may in a generality refuse, and forsake all new Doctrine, dissenting from that, which they have learned, and embraced. *Non autem, ut doctrinam in particulari, ex causis, & fundamentis suis examinent, sic proprio judicio discutiant quid verum, quid falsum sit.* But they have none authority to examine any Doctrine in particular from the very causes, and grounds, and thereby search out what is true, what false; [f] *quod proprium est Ecclesiarum magistris*: this they must leave to the Masters of the Churches, to whom properly it belongeth; saith *Stapleton*, *Antid. Evang. in Mat.* 7. [g] *Sacræ Scripturæ sensus nativus & indubitatus ab Ecclesia Catholica est petendus* (saith the aforementioned *Petrus à Soto*.) The native, and true sense of the Sacred Scripture, is to be fetch'd from the Catholick Church (of *Rome*) *Assert. Cath. de Eccl.* The whole Church throughout the World knoweth, that the Holy Church of *Rome* hath power to judge of all matters, *neque cuiquam licebit de ejus judicio judicare*, neither is it lawfull for any man to give any sentence of her judgement; *Gelasius* 9. q. *Cuncta*.

Propofition

Proposition IV.

The Church *hath power to interpret, and expound the Word of God.*

The Proof from Gods Word.

TO interpret the Word of God is a peculiar blessing, given by God onely to the *Church*, and company of the Faithfull, though not to all, and every of them. For,

No man knoweth the Son, but the Father, neither knoweth any man the Father, but the Son, and he, to whom the Son will reveal him [a].

[a] Matth. 11. 27.

It is given to you, to know the secrets of Heaven, (*saith our Saviour unto his Disciples*) but to them it is not given [b].

[b] Mark 13. 11.

The manifestation of the Spirit is given to every man to profit withall. For to one is given, by the Spirit, the word of Wisdom, *&c.* and to another, Prophesie [c].

[c] 1 Cor. 12. 7, 8, 9, 10.

If any thing be revealed to another, that sitteth by, let the first hold his peace, saith St *Paul unto the Church at* Corinth [d].

[d] 1 Cor. 14. 30.

Ye have an ointment from him, that is Holy, and ye have known all things, *&c.* ye need not, that any man teach you; *saith the Apostle* John [e].

[e] 1 Joh. 2. 20, 21, 27.

Hereunto subscribe the *Churches* in *Helvetia* [f], *Wittemberg* [g], *Bohemia* [h].

[f] Confes. Helv. 2. cap. 2.
[g] Confes. Wittemb. cap. 30.
[h] Confes. Bohem. cap. 5.

Errours, and Adversaries unto this Truth.

Many, and sundry are the Adversaries unto this Truth; whereof some think, that, to expound the Word of God, is so easie a matter, as any Student, endued with a good Natural Wit, by diligence, and industry of his own, may do the same.

Some teach, how to interpert the *Scriptures*, is too hard a thing for any mortal man to attain unto: so did *Johannes de Wassalia* [i], and do many *Anabaptists*.

[i] Æneas Sylv.

Some, though they acknowledge, that divers have the gift to open the sense of Gods Word; yet that some, say they, are not the known *Preachers*, and *Writers* in the *Reformed*, and *Christian* Assemblies, whom the *Family of Love*, in scorn, do term the

the *Scripture-learned*. For saith the said *Family* *It is meer lies, and untruth, &c. whatsoever the Scripture-learned, through their knowledge out of the Scriptures, institute, preach, and teach* [b]. *They preach the letter, &c. but not the word of the living God* [c]. But themselves onely have that gift, neither every one of the *Family*, but the *illuminate Elders*. For to them it is given to know the Truth [d], and they are the *Elders* of the *Godly-understanding*, and of the *manly-wisdom*; the *Primates* [e], or *Principals in the Light* [f].

Some do suppose, that to interpret the *Holy Scriptures*, is not so much a special gift of God upon some chosen persons, as an ordinary power annexed to the State, and Calling of *Popes*, *Bishops*, and *Clergy-men* [g].

Others be so far from giving the people of God, not being of the *Clergy*, power to *expound*, as they will not suffer them to *read*, nor so much as to *have* the *Scriptures* by them in a Vulgar Tongue, except it be their own most corrupt, and barbarous *Translation*, which but of late years neither, and that in part too, is granted by the *Papists*; but in place thereof they thrust upon the *Laity* their most idolatrous, and blasphemous *Festivals*, *Legends*, *Rosaries*, *Horaries*, and *Psalteries* of our *Lady*, as falsly they called her.

b H.N. Evang. chap. 33. sect. 11, 12, 13.
c Idem. 1. Exhort. chap. 16. sect. 18.
d Idem in his Prov. chap. 21. sect. 2.
e Spirit. Land, chap. 7. sect. 10.
f 1 Exhort. chap. 14. sect. 1.
g See the *Proposition* next immediately aforegoing.

Proposition V.

The Analogy of Faith must be respected in the Exposition of the Scripture.

The Proof from Gods Word.

For asmuch as no Prophesie is of any *private interpretation* [a], and whatsoever Interpretation man giveth, if it agree not to the Analogy of Faith, which St *Paul* gave in commandment to be observed [b], is *private interpretation*; special heed is to be had that one place of *Scripture* be so expounded, as it agree with another; and to all the proportion of Faith.

The *Churches Reformed* approve this Assertion by their *Subscriptions* [c].

a 2 Pet. 1. 20.
b Rom. 11. 6.
c Conf. Helv. 1. art. 2. & 2. c. 2. Gal. art. 7. Sax. art. 1. Wit. cap. 30, 31, 33. Suevica, art. 1.

Errours,

Errours, and Adversaries into this Truth.

Of another Judgement are many. For

Some do think, the *Scripture* may be expounded in what sense and to what purpose men list; as the *Pharisees* [a], the *Severians* [b], and *Papists*; among whom there be, which from this Opinion do term the most *Holy Word*, and *Scriptures* of God most reproachfully, *A Shipmans Hose, a Leaden Rule, a Nose of Wax* [c].

Some do mislike all *Interpretations*, and written *Commentaries* upon the *Scriptures*, as unnecessary, and vain; such were *Servetus*, *Valdesius*, *Coranus*, with others of late years [d], and are the *Libertines*, *Schwenkfeldians* [e], and *Family of Love* [f].

Some depend wholly upon *Visions*, and *Revelations*; as did the *Enthusiasts* [g], *Nicholas Storch*, *Thomas Monetarius*, the *Anabaptists* [h], and our late *English* Reformer, *Hacket* [i].

Some dislike of the *Literal*, and prefer the *Allegorical* sense of the *Scriptures*; and thereby devise what they list, most monstrously, from the *Word of God*: as did the *Origenists*, and do the *Libertines* [k], and *Family of Love*; hence reaching one the other, that the *Spiritual Understanding* is the *Word of God*, and that to embrace the *literal sense*, is to commit *Idolatry* [l].

Some of every place of *Scripture* will have an *Exposition* both *Analogical*, *Allegorical*, *Historical*, and *Moral* [m], as the curious *Thomists*, and *Monks*.

Some are addicted to an *Interpretation*, which they call *Mystical*, and *Prophetical*; as *Bucardus*, *Morelius*, and others.

Some are of mind, that the *Gospel*, or *Evangelical Word* cannot be committed to Letters, and Writing, saith *Lindanus* [n].

Some do think (as afore also hath been shewed) how that is the old, and onely true sense of the *Scriptures*, which is made, and given by the *Church* [o], and *Pope* of *Rome* [p].

[a] Iren. lib. 4. cap. 43.
[b] Euseb. Eccl. Hist. l. 4. c. 29.
[c] Pighius, Controv. 3. de Eccl. & Hier. l. 3. c. 3. Lindan. Præt. Cens. Colon.
[d] Bez. epist. 59.
[e] Ibid.
[f] H. N. 1. Exhort. chap. 16. sect. 4.
[g] Theod. Hæret. Fab. lib. 3.
[h] D. Maior. in Domin. 8. post Trinit. Homil. fol. 440.
[i] Arthing. Seduct. pag. 17.
[k] Calv. contra Anabapt.
[l] Allens Conf.
[m] Lib. 1. cap. 2.
[n] Hæretici Scripturarum cognitionem, & intelligentiam extra Ecclesiam ponunt: nos autem (*Papistæ*) volumus Ecclesiæ *Romanæ* esse annexam, nec ab ea separari patimur. *Stapl. Antid. Evang. in Joan.* 19. 23. *pag.* 418. Sicut *Christo Judæi*: sic nos Ecclesiæ (*Romanæ*) simpliciter credere debemus; *saith* Stapleton, *Antid.* in *Luc.* 10. 15. When the authority of the *Church* leaveth the Holy *Scriptures*, then are they of no more account then *Æsops Fables*: Wolf. Herman.
[o] Si *Papam*, qui *Christi* Vicarius est, & ejus omnimodam potestatem habet in terris, consulerent, non errarent Hæretici; *saith* Stella *in Luc.* 9. *fol.* 499.

Some

Some do maintain, that as the *Church* in time doth alter; ſo the *Interpretation* of the *Scripture* alſo therewithall doth vary: whereby that, which in the *Apoſtles* time was a Truth, in theſe days ſhall be a Falſhood. In which Error was Cardinal *Cuſanus* [p].

[p] *Guſan. ad Bohemos, Epiſt. 2.*

Propoſition VI.

The Church *is the Witneſs, and Keeper of Gods written Word.*

The Proof from Gods Word.

THough the *Church* hath authority to hear, and determine in Controverſies of Faith: yet hath the *Church* power neither to judge the Word of God, nor to judge otherwiſe then Gods Word doth judge. For it is ſaid to the *Church*, and people of God,

I beſeech you, Brethren, mark them diligently, which cauſe Diviſions, and Offences, contrary to the Doctrine, which you have learned, and avoid them [a].

Hear him [b]. To him give all the Prophets witneſs [c].

Search the Scriptures [d]. Whoſoever tranſgreſſeth, and abideth not in the Doctrine of *Chriſt*, hath not God [e].

Ye are, *&c.* built upon the foundation of the Apoſtles, and *Prophets* [f].

And of the Holy Scriptures:

Thy Word is the Truth [g]. They have *Moſes*, and the *Prophets*, let them hear them [h], ſaith our *Saviour Chriſt*.

We have alſo a ſure Word of *Propheſie*, ſaith St *Peter* [i].

And Saint *Paul*, The whole *Scripture* is profitable to teach, *&c.* [k].

If any man teach otherwiſe, and conſenteth not to the Wholeſom Words of our Lord *Jeſus Chriſt*, he is puft up, and knoweth nothing, *&c.* [l].

And ſo with us do other *Churches* conceive both of the *Scriptures*, and *Church* [m]; yet all of us do grant, that the *Church*, as a faithfull Witneſs, may, yea, of neceſſity, muſt, teſtifie to the World, what hath been the Doctrine of Gods people

[a] Rom. 16. 17.
[b] Matth. 17. 5.
[c] Act. 10. 43.
[d] Joh. 5. 39.
[e] 2 Joh. 9.
[f] Epheſ. 2. 20.
[g] Joh. 17. 17.
[h] Luk. 16. 29.
[i] 2 Pet. 1. 19.
[k] 2 Tim. 3. 16, 17.
[l] 1 Tim. 6. 3, 4.
[m] Conf. Helv. 2. cap. 1. Bohem. cap. 1. Gal. art. 5. Belg. art. 7. Wittem. art. 30, 31, 32. Saxon. art. 11.

ple from time to time, and, as a trusty Recorder, is to keep, and make known what the Word of God, which it hath received, is: which truly hath been performed afore the Word was written by the *Patriarchs*, and after the same was committed to writing, before *Christ* his Incarnation, by the *Jews*, in *Christ* his life-time [n], in the *Primitive Church* [o], from the *Apostles* time, by the godly *Christians* throughout the world.

[n] Luke 4. 17.
[o] Act. 13. 27. Acts 15. 21. 2 Cor. 3. 15. 2 Cor. 8. 18.

Errours, and Adversaries unto this Truth.

Be it far therefore from us to think, which the *Papists* do not stick to write, and say; namely, that

The *Church* is to judge the *Scriptures*, and not the *Scriptures* the *Church* [a].

[a] Jo. Maria Verrattas. Pigh. in Controv. de Eccl.

The *Scripture* is not of the Essence of the *Church*; because without it a *Church* may be, though not very well. So said Cardinal *Cusan* [b].

[b] Card. Cusan. Ep. 2. ad Bob.

The *Scripture*, because (in their opinion) it is unperfect, cannot; obscure, may not; ambiguous, ought not to be the Judge. So *Lindan* [c], *Latomus* [d], *Petrus à Soto* [e], *Pighius* [f], *Costerus* [g], &c.

[c] Lind. l. 1. c. 1. [d] Contr. Bucer. [e] De S. Scrip. [f] Eccl. Hierar. lib. 1. cap. 4. [g] Enchirid. de S. Scrip. cap. 1.

He is an *Heretick* that cleaveth to the *Scriptures*. So said *Jacobus Hochstratus*.

Again, the carefull keeping of the Holy *Scriptures* by Gods people from age to age, and time to time, declareth; First, how the *Mother Church* of *Rome* is not the onely Keeper of the Holy Writ: and next, that curiedly they do offend, which either as greatly esteem the *Ethicks* of *Aristotle*, as the *Commandments* of *God*; the *Odes* of *Pindar*, as the *Psalms* of *David* [h]; the Works and Books of Men, as the Writings of God; which the *Council of Trent* doth: or before, and above the *Scripture* prefer unwritten Traditions. Hence *Petrus à Soto*,

[h] Aug. Polit. [i] Sess. 4.

Tradition, (saith he) *is both more ancient, and more effectual then the Holy Scripture* [k]. And *Lindan*; *The Scriptures would be of no validity, neither had continued till this day, but for Traditions* [l].

[k] Conf. Cath. de Eccles. [l] Lind. lib. 1. cap. 4, 5.

Proposition VII.

The Church may not enforce any thing to be believed, as necessary unto salvation, that is either contrary, or besides the Word of God.

The Proof from Gods Word.

YE shall put nothing unto the Word, which I command you, neither shall ye take ought therefrom [a].

Put nothing to his words, lest he reprove thee, and thou be found a liar [b].

Though it be but a mans Covenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto [c].

If any man shall add unto these things, God shall add unto him the plagues that are written in this Book. And, if any man shall diminish of the words of the Book of this Prophesie, God shall take away his part out of the Book of life, and out of the Holy City, and from those things which are written in this Book [d].

And so witness with us the *Churches Reformed* [e].

Whatsoever also is grounded upon Gods written Word, though not by our common and vulgar terms to be read therein, we do reverently embrace, which maketh us for *Doctrine* to embrace the *Consubstantiality* of our *Saviour* with the *Father* and the *Holy Ghost*; which the *Arrians* would not: a *Trinity* of Persons in the *Godhead*; which the *Sabellians* would never do: the *Justification by Faith onely*; which the *Papists* will not: the *Baptism* of *Infants*, and young children; which the *Anabaptists* dare not: and for *Discipline*, not to refuse, of *Church Officers*, the names, *Arch-Bishops, Patriarchs, Primates, Metropolitans, Suffragans, Parsons, Vicars*, &c. of *Ecclesiastical Censures*, the terms; *Suspension, Excommunication*: of *Ceremonies*, none at all, which tend either unto Order, Comelinesse, or Edification.

But from the heart we abhor in matters both of *Doctrine* and *Discipline*, whatsoever either agreeth not with the *Canon* of the *Scripture*, or is not grounded thereupon.

The

a Deut. 4. 2.

b Prov. 30. 6.

c Galat. 3. 15.

d Rev. 22. 18, 19.

e Conf. Helv. 1. art. 4. & 2. cap. 2. Basil. art. 10. Bohem. cap. 1. Gal. art. 3. Belg. art. 7. Saxon. art. 1. Witt. c. 30. 33. Suevica, art. 1.

The Errours and Adversaries unto this Truth.

Hence detest we both all the old *Heretickes*, and their Fancies, with the *new Prophets* of *Basilides*, the *Manifestation* of *Marcion*, the *Mysteries* of the *Manichees*, the *Jobelæa* of the *Scythians*, the *Symbonia* of the *Achonticks*, the *Cabala* of the *Jews*, the *Alcoran* of the *Turks*, and also all new *Hereticks* and *Schismaticks*, with all their cursed Opinions; as first the *Anabaptists*, and namely the *Libertines*, the *David-Georgians*, and *Family of Love*, and all the co-deified Elders thereof; as *Henry Nicholas*, *Eliad*, *Fidelitas*, *Christopher Vitel*, *Theophilus* the *Exile*, and the rest.

Next the *Papists*, whereof

Some have commanded, that all the *Popes Decrees* should be taken, as confirmed by the mouth of God himself; so did *Pope Agatho* the *First* [a].

Some write (as *Busgradus*) that, if the *Pope* believe there is no life to come (as some *Popes* have done) we must believe it as an *Article* of our *Faith*.

Some say, if the *Pope* carry innumerable Souls with him unto Hell, yet he may not be judged: so did *Pope* Boniface *the Eighth* [b].

Some, as *Bellarmine* conclude, that it is a point of *Faith* to hold, that the *Bishop of Rome* hath succeeded *Peter* in the universal regiment of the *Church* [c].

Others, as the *Jesuits* perswade their *Catholicks*, that the *King* of *Spain*, and their *Catholick Faith* are so linked together, as it is become a point of necessity in the *Catholick Faith*, to put all *Europe* into the hands of the said King, otherwise the *Catholick Religion* will be utterly extinguished, and perish [d].

Others of them have published a *new Gospel*, called *Evangelium æternum*, & *Spiritus Sancti*, which they say doth so far excell the *Gospel of Christ*, as the Kernell surpasseth the Shell, the Sun the Moon, and Light Darkness. The Author whereof was one *Cyrillus* a *Carmelite*.

And lastly the *Puritans*, and all the Speculations of *Brown*, *Barrow*, *Green*, *Penry*, *Mar-Prelate*, T.C. E.G. R.H. A.C. I.B. with the New *Sabbatarians*, and their Fancies.

[a] Gratian. Dist. 19. *Sic.*

[b] Decr. lib. 3. tit. 2. Crantz. lib. 8. cap. 36.

[c] Bellarm. de Pontif. Rom. lib. 2. cap. 12.

[d] Spar. Discov. of the English Jesuits, p. 7.

ARTICLE XXI.

Of the Authority of General Councils.

General Councils 1 *may not be gathered together without the commandment, and will of Princes. And* 2 *when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit, and Word of God) they may err, and* 3 *sometimes have erred, even in things pertaining unto God: wherefore* 4 *things ordained by them, as necessary unto salvation, have neither strength nor authority, unless it may be declared, that they be taken out of Holy Scripture.*

The Propositions.

1. *General Councils* may not be gathered together, but by the Commandment and Will of Princes.

2. *General Councils* may err.

3. *General Councils* have erred, even in things pertaining unto God.

4. The things ordained by *General Councils* are so far to be embraced and believed, as they are consonant to Gods Holy Word.

Proposition I.

General Councils *may not be gathered together but by the Commandment and Will of Princes.*

The Proof from Gods Word.

GReat is the power and authority of Kings and Princes, by the Word of God. For, as the defence of Religion is com-

committed unto them: so must they see that all men do their Duties. That these things the better may be performed, they are, as just occasion is offered, not as men, under the power of others, to summon; but as Supreme Governors, within their own Territories and Dominions, to command all sorts of men to meet together: and that either to the implanting of the Truth where it is not; or to the suppression of Sin, Errors, Idolatry and Superstition, where, or in whomsoever it doth arise, or is rooted. Such *Councils* were holden, both in the time of the *Mosaical* Government, by the commandment of the most godly Kings, *David* [a], *Solomon* [b], *Asa* [c], *Hezekiah* [d], and *Josiah* [e]: and, since the *Gospel* hath been received into Kingdoms and Common-weals, by *Christian* Princes, Kings, and Emperors, who gathered *Councils* both *General*; as the *Nicene* was by *Constantine the Great* [f], the *Council* of *Constantinople* by *Theodosius the Elder* [g], the *Council* of *Ephesus* by *Theodosius the Younger* [h], the *Council* of *Chalcedon* by *Marcian* [i]: and *National*, and *Provincial*; so the *Council* at *Francfort*, *Rhemes*, *Turon*, *Arelate*, and *Moguntia*, by the will and commandment of *Charles the Great* [k]; at *Matison* by *Gunthranus* [l]; at *Paris* and *Orleance*, by the direction and appointment of *Childebert* [m], were kept and holden.

And never yet hath there been a *Council*, either *General* or *National*, or whatsoever, I onely except the *Councils* held by the *Apostles*, and *Apostolical* men in a troublesom State, and time of the *Church*, there being then no *Christian* Princes, and Emperors to countenance the Truth, neither begun or ended to the glory of God, but it hath been, I say not *called* onely, but *confirmed* also by some godly Emperor, King or Queen. This in effect is granted by all *Reformed Churches* [n].

[a] 1 Chron. 13. 1, 2.
[b] 1 Kings 8. 1.
[c] 2 Chr. 15. 9.
[d] 2. Chr. 29. 4.
[e] 2 Chr. 34. 29.
[f] Ruff. l. 10. c. 1. Eusеb. de vita. Const. l. 3. c. 6.
[g] Theod. lib. 5. cap. 6.
[h] Evag. l. 1. c. 2.
[i] Leo, Epist. 43. 53.
[k] Aventin. Carranza, Summa Conc. Carion, lib. 3.
[l] Turon. lib. 3. cap. 10.
[m] Magdeburg. Eccles. Hist. Cent. 6. cap. 9.
[n] Conf. Helv. 1. art. 26, & 2. cap. 30. Bohem. cap. 16. Belg. art. 36. Saxon. art. 23. Wittemb. cap. 35. Suevica, in Perorat.

Errours,

Errours, and Adversaries unto this Truth.

This Assertion hath been oppugned, and that diversly both by the *Papists* and *Puritans*. For the *Papists*, they say,

Emperors and *Kings* be the *Pope* his Summoners, but, of themselves, are no absolute and powerfull Commanders, and callers of *Councils* [a].

[a] Hard. consut. par. 5. c. 6 sec. 3

There ought no *Council* to be kept, without the determinate consent of the *Bishop* of *Rome* [b].

[b] Harding.

No *Council* ever yet had firm and lawfull authority, which was not confirmed by the *Bishop of Rome* [c].

[c] Duræus, contra Whitak. l. 2. Cardil. in def. Concil. Trid. Disp. 1.

The *Popes* of *Rome* (and not *Christian Princes*) have the authority and power of making *Laws Ecclesiastical*, and of calling *Councils* [d].

[d] Test. Rhem. Annot. Mat. 16

And the *Puritans* do think, that private persons without the leave or privity of *Princes*, may summon Assemblies about Church Causes at their pleasures, and consult about the publick Affairs of the Church. Of this mind was *Beza* [e], and be the *Disciplinaries* both of *South* [f], and *North Britain* [g].

[e] Perplacet autem mihi quod de conventu absque ulla Principum, aut civitatum authoritate, privatim instituendo, scribis. Beza Epist. 68. pag. 292. [f] Witness their Classical Assemblies, at Commencements, Fairs, &c. See Discipline grounds. [g] The approbation, or disallowance of a General Assembly hath been, and shou'd be a matter and cause Spiritual, and always cognosced and judged by the Church, as Judges competent within this Realm, say certain Scottish Ministers in their Letter unto the Lords of the Kings privy Council in Scotland, which Letter is Printed in the said Lords Declaration, &c. published *Anno* 1606. and Printed by *Robert Barker*.

Others (Adversaries to both *Puritans* and *Papists*) are of mind, that were the *Pope* a good man, (as he is nothing less) he might; and, he being wicked, other *good Bishops* (though subject unto *Kings* and *Emperors*) may summon *Councils* at their discretion. An Error of *Selneccerus* [h].

[h] Analect. p. 55.

The *Muscovites* have a phantasie, that since the seventh *General Council* that was, neither *Prince* nor *Pope*, nor any other men else have power to call a *General Council* [i].

[i] Surius, Comment. an. 1501. pag. 30.

Pro-

Proposition II.

General Councils may err.

The Proof from Gods Word.

General Councils, consisting,

First of men, who may err, nothing more easily (for all the imaginations of mans heart are onely evil continually [a], even from his youth [b], but God onely is true) and all men are [c], yea, and every man is a liar [d].

Next, of men differing in Years, Riches, Learning, Judgement, Calling, and Authority: whereby distractions of Opinions often do arise.

Thirdly, of many men, whereof the wicked be for number commonly the major part, and the better in outward countenance of the World.

Lastly, of men, not all, nor always either grounded with Gods Holy Spirit and Word; or gathered together in the Name of *Christ*.

None of sound Judgement in Religion do doubt but they may err.

If *Paphnutius* had been absent at *Nice*, that *Council* had erred [e].

If *Hierome* had been away at *Chalcedon*, that *Council* had erred [f].

At any time (if some be believed) be the *Pope* of *Rome* not present at such meetings, either *per se*, or *per Legatum*, by Himself, or his *Legate*, no *Council* but must err [g].

Therefore *Councils* may err.

That which one *Council* doth establish, another will disanull. They will not (we must think) revoke that, which is well decreed. Therefore *Councils* may err.

[a] Gen. 6. 5.
[b] Gen. 8. 21.
[c] Psal. 116. 11.
[d] Rom. 3. 4.
[e] Sozom. lib. 1. cap. 33.
[f] Bish. Jewel's Defen. fol. 58.
[g] Roffensis contra Lutherum.

The Adversaries unto this Truth.

Therefore err do the *Papists*, which say, that the Holy Spirit is Director to all *Councils*, and

That *Councils* cannot err [a].

[a] Test. Rhem. Pro- An. Job. 16. 13.

Proposition III.

General Councils *have erred, even in things pertaining unto God.*

The Proof from Gods Word.

Councils both *general* and *particular* have erred, and that in matters of Faith [a].

[a] Confess. Wittemb. cap. 33.

For in the Holy Scriptures we find, that it was ordained, if any man did confess that *Jesus* was the *Christ*, he should be *excommunicate* [b]: which could not be, but by a *Council*.

[b] Joh. 9. 22. and 12. 42.

A *Council* was gathered to suppress *Christ* and his Doctrine [c].

[c] Joh. 11. 47.

A *Council* consulted how they might take *Jesus* by subtilty, and kill him [d].

[d] Mat. 26. 3, 4.

A *Council* sought for false Witness to put him to death [e].

[e] Mar. 14. 55, 56.

By a *Council Jesus* was bound, led away, and delivered unto *Pilate* [f].

[f] Mark 15. 1.

A *Council* judged our *Saviour Christ* to be both a *Deceiver* [g], and a *Blasphemer* [h].

[g] Mat. 27. 63.
[h] Luke 22. 71.

A *Council* corrupted the Souldiers, and willed them to tell a Lie [i].

[i] Mat. 28. 12, 13.

A *Council* withstood *Peter* and *John*; and commanded them, that in no wise they should speak, or teach in the Name of *Jesus* [k].

[k] Acts 4. 5, 6, 18.

A *Council* both caused the *Apostles* to be beaten, and commanded them also, that they should not preach in the Name of *Jesus* [l].

[l] Acts 5. 40.

In ancient Writers of credit, we may read, (how contrary to Gods Word,) by *Councils Arrianism* hath been confirmed, as by the *Council* at *Ariminum* [m].

[m] D. Hieron. in vita Damasi Papæ.

By *Councils* the Traditions, and Books of foolish men, have been made of equal authority with the Word of God; as by the *Council* of *Trent* [n].

[n] Sess. 4. decr. 1.

By *Councils* hath been established both the *Adoration* of *Images*; as by the *Second Council* of *Nice*: and the *Invocation* of Creatures; as by the *Tridentine Council* [o].

[o] Brevia. Rom. ex Decr. S. S. Concil. Trid. Restitu. & Edit. à Pio 5.

By *Councils* the authority of *Princes* hath been empaired, and the

the *Pope*, and *Clergy*, advanced above all *earthly Princes*; as by the *Council* of *Lateran* [p].

The conſideration of the Premiſes, and the like, moved St *Hilary* to call the *Synod* of *Mediolane*, *The Synagogue of the Malignant* [q]: and

St *Auguſtine* to write unto *Maximinus*: "Neither ought "I to object againſt thee the *Synod* of *Nice*; nor thou againſt "me the *Synod* of *Ariminum* [r]: and

Nazianzene openly to pronounce, that He "never ſaw any "good end of a *Council* [s]; and

The *French* Kings *Embaſſador* to ſay unto the *Chapter* of *Trent*, that "Scarcely any good at all, or very little, came by "*Councils* unto the State of *Chriſtendom* [t]: and

Cornelius, Biſhop of *Bitonto*, to break out into theſe words in the face of the *Council* at *Trent*; "I would, that with one "conſent we had not altogether declined from *Religion* unto "*Superſtition*; from Faith unto Infidelity; from *Chriſt* unto "*Anti-Chriſt*; from God unto *Epicurus* [u].

[p] Council. Lateran. c. 5. apud Innocent.

[q] Hilar. Epiſt. ad Conſtant. Imperator.

[r] D. Auguſt. contra Maxim. lib. 3.

[s] Nazianz. ad Procop. Ep. 42.

[t] Orat. Synod. Legat. Regis Franc. *Anno* 1562.

[u] Biſh. Jewel's Defen. part. 1. fol. 39.

Adverſaries unto this Truth.

This notwithſtanding, the *Papiſts* do continue in an Opinion, that *Councils* cannot err [a].

[a] Teſt. Rhem. An. Joh. 16. 13.

Propoſition IV.

The things ordained by General Councils *are ſo far to be embraced, and believed, as they are conſonant to Gods Holy Word.*

The Proof from Gods Word.

General Councils we ſimply condemn not: yet do we not ground our Faith upon any *Council*; but onely upon the written Word of God.

Therefore in *General Councils*, whatſoever is agreeable unto the written Word of God, we do reverently embrace; but whatſoever is contrary unto, or beſides the Will of God revealed in the Holy Scriptures, we do carefully avoid.

And so we are commanded to do even by God himself.

What soever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom [a].

Walk ye not in the Ordinances of your Fathers, neither observe their manners, &c. I am the Lord your God: walk in my Statutes, and keep my Judgements, and do them [b].

Though that we, or an Angel from Heaven, preach unto you otherwise then that which we have preached unto you; let him be accursed. As we said before, so say I now again, If any man preach unto you otherwise then that ye have received, let him be accursed [c].

And so think the *Churches Reformed* with us [d].

[a] Deut. 12. 32.

[b] Ezek. 20. 18, 19.

[c] Galat. 1. 8, 9.

[d] Conf. Helv. 2. cap. 18. Bohem. cap. 1. Gal. art. 4. Belg. art. 7. Wittemb. c. 33.

The Adversaries unto this Truth.

Contrary hereunto are the Opinions of the *Papists*. For of them,

Some do think that the *Decrees* of *Councils* do bind all Nations; as *Pope Hormisda* decreed they should.

Some, as *Pope Gregory* the *Great* supposed, that some *Councils*, and namely the *Council* of *Nice*, of *Constantinople*, *Ephesus*, and *Chalcedon* [a]; some, as *Campian* [b] thought, that all *Councils* were of equal authority with the *Word of God*. Others, as the *Guisian Faction* in *France*, be resolved in matters of Religion to follow the footsteps of their Ancestors, though (Gods Word, and) a thousand *Councils* decree to the contrary [c].

[a] Greg. 1 lib. 1. Epist. 24. & lib. 2. Epist. 49.

[b] Campian. Rat. 4.

[c] Calv. Epist. Bulling. 231.

ARTICLE XXII.

Of Purgatory.

The Romish *Doctrine concerning* 1 Purgatory, 2 Pardons, *worshipping, and adoration as well* 3 of Images *as* 4 of Reliques: *and* 5 *also of* Invocation of Saints, *is a fond thing, vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the Word of God.*

The Propositions.

The *Romish* Doctrine, concerning

1. *Purgatory*,
2. *Pardons*,
3. Worshipping, and Adoration of *Images*,
4. *Reliques*,
5. *Invocation of Saints*; is a fond thing, and not warranted by the Holy Scripture, nor consonant, but contrary unto the same.

Proposition. I.

The Romish *Doctrine concerning* Purgatory, *is fond, and not warranted by the Holy Scripture, nor consonant, but contrary unto the same.*

The Proof from Gods Word.

IT is granted as well by the *Romish*, or false, as by the *true Church*, that none unclean thing can enter into the Kingdom of God. And because all men either have been, or be still unclean; therefore they must be purged from sin.

But in the manner of purging them, who are unpure, they do greatly differ. For, the *true Church*, looking into the Word of God, doth find that we are Sanctified, or made clean in divers respects, diversly: as by Baptism [a], by the Word preached [b], by the Bloud of Christ [c], and by the Spirit of God [d], and that in this life, and not in the other World.

[a] Christ loved the Church, & gave himself for it; that he might sanctifie it, and cleanse it by the washing of water through the Word; *Eph.* 5. 25, 26. [b] Now ye are clean through the Word that I have spoken unto you; *Joh.* 15. 3. [c] The Bloud of Jesus Christ his Son cleanseth us from all sin; 1 *Joh.* 1. 7. [d] Ye are washed, ye are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God; 1 *Cor.* 6. 11.

For in the Sacred Scripture there is mention but onely of two Ways: one leading unto destruction; the other bringing

unto life [e]: of two sorts of men, whereof some believe, and they are saved; some believe not, and they are damned [f]: and of two States, one blessed, where *Lazarus* is, the other cursed, where *Dives* doth abide [g]. A third Way, or Sort, or State cannot be found in the Word of God.

[e] Mat. 7. 13. 14.
[f] Mat. 16. 15. John 3. 18.
[g] Luk. 16.

And therefore the *Purgatory* in another World, hath always been both denied by the *Greek Churches* [h], and neither is, nor will be acknowledged by any of Gods *Reformed Churches* in this World; as their *Confessions* do testifie [i].

[h] Alphonf. de Hæref. lib. 8. de Indulgentiis. Polydor. de Inventor. lib. 8. cap. 3.
[i] Conf. Helvet. 2. cap. 26. Gal. art. 24. Saxon. art. 11. Augustan. art. 11. Wittemb. cap. 25.

The Adversaries unto this Truth.

Erroneous therefore, and not warrantable by Gods Word concerning *Purgatory* is the *Doctrine* both of the *Old Hereticks*, the *Montanists*, who thought there was a purging of Souls after this life [a]; and of the *new*, and *renewed Hereticks*, the *Papists*. For

[a] Tertul. de Corona militis; & de Anima, in fine.

They think it to be unsound Doctrine, and not sufferable in any Book, for *Christians* to deliver, that it is unpossible for godly and faithfull men or women to be punished after they be dead. Therefore *Deleatur*, say they, *Blot out such Doctrine* [b].

[b] Puniri pios post mortem, impossibile: deleatur *Index Expurg.* p. 26.

They teach by their *Catechisms*, that to doubt whether there is a *Purgatory* or no, is a breach of the first *Commandment* [c].

[c] Vaux Catec. cap. 3.

Thus do they pray for the Souls of the Faithfull (as they phantasie) boiling in torments of *Purgatory*,

Avete, omnes Animæ fideles, quarum corpora hic & ubique conquiescunt in pulvere: Dominus Jesus Christus, *qui vos, & nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare*, &c.

That is,

All hail, all faithfull Souls, whose Bodies do here, and every where rest in the dust: The Lord Jesus Christ, *who hath redeemed both you and us with his most precious Blond, vouchsafe to deliver you from pains*, &c, [d].

[d] Horæ B. Virg. Mariæ secundum usum Sarum.

They have ratified the Doctrine of purged Souls after this life in the *Council* of *Trent* [e].

[e] Conc. Trid. Dec. de Purg. Sess. 25, & Sess 6. Can. 30.

It

It is further to be noted, how the ſame *Papiſts*, ſliding back from the Truth of God, have fallen into many noiſom, and divers Opinions in the matter of *Purgatory*: agreeing among themſelves,

Neither about the Place where *Purgatory* ſhould be; ſome placing the ſame in the bottom of the Sea [f], ſome near unto the Mount *Hecla* in *Ireland*, ſome upon the Mount *Ætna* in *Sicily* [g], others in the Centre of the Earth [h], others in Hell: whereof they make four rooms, the firſt of the damned, the ſecond of Infants dying unbaptized, the third *Purgatory*, the fourth *Limbus Patrum*, whereinto *Chriſt* deſcended [i], and others in a mind toſſed and troubled betwixt hope and fear [k].

Neither about the Tormentors there. Who are thought of ſome to be Holy Angels [l], of others, to be very Devils [m].

Neither about the Torments. For ſome dream how they are tormented there with Fire onely, as Sr *Thomas More*; ſome with Water and Fire, as *Roffenſis*; and ſome neither with Fire nor Water, but with troubleſom affections of Hope and Fear, as *Lorichius* [n].

Neither about the Cauſes of *Purgatory* Torments: becauſe that ſome do think, that onely venial ſins [o], others, that venial and mortal ſins too [p], (for which in this life men have done no penance) are there purged.

Nor about the time, which they that be tormented, ſhall abide in *Purgatory*. For ſome have given out, how the poor Souls there be continually in Torments till the day of Judgement, as *Dionyſius Carthuſianus* [q]: others, as *Durandus* [r], do think they have reſt ſometimes, as upon *Sundays* and *Holydays*: others are of mind, that in time they ſhall be ſet free, and at liberty, becauſe their puniſhment is but temporary [s], and others, that at any time they may be delivered, if either their friends will buy out their pains, or the Prieſts will pray, or ſay any *Maſs* for them; or the *Pope* will but ſay the word.

Nor finally about the *ſtate* of Souls in *Purgatory*. For,

Our *Engliſh Papiſts* at *Rhemes*, do think the Souls in *Purgatory* to be in a more happy and bleſſed Condition then any men that live in this World [t], and yet ſay the ſame *Rhemiſts*, that *Purgatory*-fire paſſeth all the pains of this life [u].

[f] Eckius in Enchirid.
[g] Bernard. de Buſtis, Roſar. par. 3. Sec. 2.
[h] Spec. Pereg. Quæſt. Dec. 1. cap. 3. q. 5.
[i] Poſition. Ing. de Purgat.
[k] Lorich. Inſtit. Cathol. de 12. Fidei articulis.
[l] Albertus, & Roffenſis.
[m] S. Th. More.
[n] Inſtit. Cathol. ut ſupra.
[o] Greg. Dial. lib. 4. cap. 39.
Spec. Pereg. Quæſt. Dec. 1. c. 3. q. 4.
[p] Eckius, Poſit. 6.
[q] De 4. Hom. noviſſ.
[r] De officio mort. lib. 7.
[s] Spec. Pereg. Quæſt. ut ſupra, Quæſt. 5.
[t] Teſt. Rhem. Annot. Apocal. 14. 13.
[u] Ibid. Annot. marg. pag. 431.

Thomas

Thomas Aquinas holdeth, how the pains of Hell-fire, and of *Purgatory* are all one, and nothing differ, but that the one is but temporal, and the other not so. And others, put in choice either to tarry in *Purgatory* one day, or to endure the miseries of this World one hundred years, have chosen to suffer the troubles of this life an hundred years together, rather than to abide the pains of *Purgatory* but one short Winters day [x].

[x] Cap. Quid, in aliud. Dist. 25.

Therefore in this contrariety of Opinions, some of them, the *Papists* themselves cannot deny, must be; we say, all of them are fond, and contrary to the Word of God.

Besides, they nourish most cursed and damnable Errors; as, That all the souls of the faithfull, separated from their bodies, are not at rest.

That all sins, in their own nature, be not mortal, or deadly, and that some deserve not everlasting Torments. They are purged in *Purgatory*.

That one sinfull man may save, and satisfie the wrath of God for another; and that easily by Prayer, saying, or doing something for them.

That, if friends in this World do nothing for the poor Soul in *Purgatory* pains; yet may the said Souls come at length unto happiness, by abiding their deserved Torments untill the last hour, or day of Judgement, in *Purgatory*.

Finally, that the *Pope* is God, in that he can at his pleasure discharge guilty Souls both from the guilt of sin, and from the punishments due for the same.

Proposition II.

The Romish *Doctrine concerning* Pardons, *is fond, and not warranted by the Holy Scripture, nor consonant, but contrary unto the same.*

The Proof from Gods Word.

SUch hath been the exceeding mercy and love of God towards mankind, that as he hath purged us from all guiltiness of

of sin by the bloud: so hath he pardoned us from the everlasting punishment due for sin, by the pains of Jesus Christ. For,

There is salvation in none other. For among men there is given none other name under heaven, whereby they must be saved [a].

Through his Name all, that believe, shall receive remission of sins [b].

He hath purchased the Church by his own bloud [c].

With his stripes we are healed [d].

He that believeth in him, shall neither be condemned [e], nor ashamed [f].

Therefore, Come unto me all ye that are weary and laden, and I will ease you, *&c.* and ye shall find rest for your souls; saith our Saviour Christ [g].

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart, that God raised him from the dead, thou shalt be saved, saith St *Paul* [h].

[a] Acts 4. 12.
[b] Acts 10. 43.
[c] Acts 20. 28.
[d] Isa. 53. 5.
[e] Joh. 3. 18.
[f] Rom. 10. 11.
[g] Mat. 11. 28, 29.
[h] Rom. 10. 9.

Errours, and Adversaries unto this Truth.

This being the Doctrine even of God himself [a], we may evidently perceive, how not onely vain, but beside, nor onely besides, but against the Word of God, the *Romish* Doctrine concerning *Pardons* is: for that doth teach us,

1. To seek salvation not at God alone, but at the hands of sinfull men. For would we have a pardon for the sins of fourty days? A *Bishop* may give it: For the sins of an hundred days? A *Cardinal* may grant it. For all our sins committed, or to be committed? From the *Pope* we may have it. Hence be his Pardons; if you respect time, for 40. 50. 100. 1000. 10000. 50000. *&c.* years: If offences, *Homicide*, *Parricide*, *Perjury*, *Sodomy*, *Treason*, and what not, *&c.* [b].

2. That we may be our own Saviour. So did that of *Purgatory*.

3. How the precious bloud of Christ was shed in vain. For corruptible Gold and Silver, with our own deeds and works, may, and will save us, if we will.

4. That

[a] Whereof see more, Artic. 2. proposition 4. Art. 11. prop. 1. Art. 12. prop. 1.
[b] Vide Taxam. pœnit.

4. That Repentance is not of neceſſity unto the Salvation of man. For without the ſame a *Popiſh Pardon* may ſave. But without either a *Pardon* from the *Pope*, or ſuch like, or Abſolution of a *Prieſt*, there is no ſalvation, by the Doctrine of the Church of *Rome* [c].

[c] See Artic. 25. Propoſit. 6.

A further manifeſtation of the Vanity and Impieties of the *Romiſh Pardons*, from a Book of the *Papiſts*, entituled, *Horæ beatiſſimæ Virginis* Mariæ *ſecundum uſum* Sarum.

Quicunque, in ſtatu Gratiæ exiſtens, dixerit devotè ſeptem Orationes ſequentes cum ſeptem Pater noſter, *& totidem* Ave Maria, *ante imaginem Pietatis, merebitur* quinquaginta ſex millia *annorum Indulgentiarum.*

Johannes Papa *Duodecimus conceſſit omnibus dicentibus Orationem ſequentem, tranſeundo per Cœmeterium, tot annos Indulgentiarum, quot fuerunt ibi corpora inhumata à conſtitutione ipſius Cœmeterii.*

Oratio pro Defunctis.

Avete, omnes Animæ fideles, quarum corpora hic, & ubique requieſcunt in pulvere; Dominus Jeſus Chriſtus *qui vos, & nos redemit ſuo pretioſiſſimo ſanguine, dignetur vos à pœnis liberare, & inter choros ſuorum ſanctorum Angelorum collocare, ibique noſtri memores ſupplices exorare, ut vobis aſſociemur, & vobiſcum in cœlis coronemur.*

Innocentius Papa *Secundus conceſſit cuilibet, qui hanc Orationem ſequentem devotè dixerit*, quatuor millia *annorum Indulgentiarum.* Ave, vulnus lateris noſtri Salvatoris, *&c.*

Quicunque, devotè dixerit iſtam Orationem, habebit tria millia *dierum Indulgentiarum criminalium peccatorum, &* duo millia *dierum, venialium, à Domino* Johanne Papa *Viceſimo ſecundo conceſſarum, ut in* Antidatorio Animæ *habetur.*

Quicunque Orationem ſequentem devotè dixerit, promerebitur undecim millia *annorum Indulgentiarum, &c.* "*Ave Domina,* "*ſancta* Maria, *Mater Dei, Regina Cœli, Porta Paradiſi, Domi-*"*na Mundi, Lux Sempiterna, Imperatrix Inferni, &c. Ora pro* "*me* Jeſum Chriſtum, *dilectum Filium tuum, & libera me ab* "*omnibus malis; ora pro peccatis meis.* Amen.

Who-

Whosoever, being in the State of Grace, shall devoutly say the seven Prayers ensuing, with seven *Our Fathers*, and as many *Hail Maries*, after the Image of *Piety*, shall thereby merit fifty six thousand years of *Pardons*.

Pope John the Twelfth hath granted to all persons, which, going through the *Church-yard*, do say the Prayer following, so many years of *Pardons*, as there have been Bodies buried since it was a *Church-yard*.

The Prayer for the Dead.

Hail all faithfull Souls, whose Bodies here, and every where do rest in the dust. The Lord Jesus *who hath redeemed you, and with his most precious Bloud, vouchsafe to deliver you from pains, and to place you in the company of his Holy Angels; and there, being mindfull of us, meekly to pray, that we may both be joined unto you, and Crowned with you in the Heavens.*

Pope Innocent the Second hath granted to every one, which devoutly shall say this Prayer following, four thousand years of *Pardons*; *Hail wound of our Saviours side*, &c.

Whosoever devoutly shall say this Prayer, shall have three thousand days *Pardon* of *Criminal* sins, and twenty thousand days of *Venial* offences granted by the *Lord Pope John* the *Two and twentieth*, as it is to be read in the *Antidotary of the Soul*.

Whosoever devoutly will say the Prayer following, shall merit (thereby) eleven thousand years of *Pardons*; *Hail Lady Saint* Mary, *Mother of God, Queen of Heaven, the Gate of Paradise, the Lady of the World, the Light Eternal, the Empress of Hell*, &c. *Pray unto thy beloved Son* Jesus Christ *for me, and deliver me from all evils, pray for my sins.*

Proposition III.

The Romish *Doctrine concerning* Images, *is fond, and not warranted by the Holy Scriptures, nor consonant, but contrary unto the same.*

The Proof from Gods Word.

Images are such an abomination to the Lord, as to make them among all men odious, he describeth the vanity of them by his

Prophets, as that they are the Doctrine of vanity, the work of errors [a], the teachers of lies [b]; silver and gold, the work of mens hands [c]; vanity [d]; they have a mouth, and speak not; eyes, and see not; ears, and hear not [e]; hands, and touch not; feet, and walk not [f].

2. He giveth strait Commandment, Not to bow down to them, nor worship them [g]; not to make them [h], to fly from them [i], yea, to destroy both the Images themselves [k], the Idolaters [l], and the Enticers unto Idolatry [m].

3. He commendeth greatly, and praiseth such men as have destroyed Images [n], and not bowed unto Idols [o].

4. He finally curseth the Images [p], the Image-makers [q], and the Image-servers, or worshippers [r].

Hereunto with us the *Protestant* Churches every where do subscribe [s].

[a] Jerem. 10.15.
[b] Hab. 2.18.
[c] Psal. 135.25.
[d] Isa. 41.10, &c.
[e] Psal. 135.16.
[f] Psal. 115.17.
[g] Exod. 20.5. 1 Cor. 10.7, 14.
[h] Exod. 20.5. Deut. 4.15, &c. [i] 1 Cor. 10.14 1 Joh. 5.21.
[k] Deut. 7.5. and 12.2, 3.
[l] Deut. 17.2, 3.
[m] Deut. 13.5.
[n] 2 Kin. 18.3, 4. 2 Chron. 14.2, 3.
[o] Deut. 7.25, 26. Jer. 51. [p] 1 King. 19.18. Dan. 2. [q] Deut. 27.15. Isa. 44. [r] Deut. 27.26. Psal. 97.7. Isa. 42.17. [s] Confess. Helvet. 2. cap. 3, 4. Bam. art. 10. 6, 3. Bohem. cap. 3, 15. Gal. art. 2. Augusl. art. Saxon. art. 12. Wittemb. cap. 1, 23. Suevica, art. 22.

The Adversaries unto this Truth.

The *Romish Church* most fondly, and contrary to the Word of God, doth allow; and not onely allow, but publickly erect; and not onely erect, but adore [a]; and not onely adore Images, but doth accurse, and more then so, condemn to the fire, yea to Hell-fire, as Hereticks, such persons as will not worship Images, and the Images too, (which is most abominable)

Of God himself; even of God the Father, and that in the likeness of an old man with a long white Beard; of the Son, in the similitude of a man hanging on the Cross; of the Holy Ghost, in the shape of a Dove; of the wholly, holy, and incomprehensible Trinity, with three Faces in one Head [b].

Also of God his Creatures; as of Angels always with wings, sometime with a pair of Balance, as St *Michael*; of men, as of *Moses*,

[a] *Dele Statuas venerari, potius quam statuarios, stolidum est.* Index Expurg pag. 31.

[b] *In hoc plerisque Christianis Ethnicus Philosophus Religiosior, qui etiam Trinitatis, quæ mente vix comprehenditur, figuras oculis corporis aspectabilis (Petri Rami verba in Scholis Physicis) delcantur.* Index Expurg. pag. 149. *Atque hæc absurditas Pavem, Filium, Spiritum effigiantium Jacobitis à Nicephoro tribuitur.* G. Cassand. Consul. pag 164.

Moses (as it were) with Horns; the Apostles with round Orbs on their heads like Trenchers; the blessed Virgin with frisled Hair, and costly Garments.

And of other base things; as *Agnus Dei* of Wax; Wafer-cakes of flower, Crosses of gold, silver, stone, wood, paper, copper, &c. [c].

[c] *Non insistamur hac nos latriæ adoratione Christi præclar. crucem colere & venerari.* Andrad. Orthod. Expo. lib. 9. pag. 284.

Proposition. IV.

The Romish *Doctrine concerning* Reliques, *is fond, and not warranted by the Holy Scriptures, nor consonant, but contrary unto the same.*

The Proof from Gods Word.

OF all the erroneous Opinions among the *Papists* (which are infinite) none is more to the illusion of well-meaning Christians then their Doctrine concerning worshipping, and adoration of the Reliques of Saints. A Doctrine, which is so far from being found, as it is forbidden in the Holy Scripture [a]; and a Doctrine in the purer times, and Writers of the Church, no where to be found, and in all the best Churches at this day utterly condemned [b].

[a] Thou shalt worship the Lord thy God, and him onely shalt thou serve, *Matth.* 4. 20. [b] Confess. Helvet. 1. art. 11. &c. 5. Basil. art. 10. Bohem. cap. 17. Gal. art. 24.

Adversaries unto this Truth.

Such notwithstanding is the Satanical boldness of the *Anti-Christian* Synagogue of *Rome*, that as they will delude men with the Reliques of Saints, which are not such; so likewise they teach the people (which is most offensive, and execrable) to give divine Adoration and Honor unto them [a].

[a] *Prædicatio autem Ecclesiastica hoc semper tenuit, Sanctorum Reliquias esse ex fide venerandas.* Stapeltom Antidot. Evang. in Mat. 8. 21. pag. 30. The Catholick affirmeth worshipping of Saints, Prayer unto them, Feasts of them, adoration of their Reliques, and Images; the Protestant denieth all. *Hills Quartron* 4. *Reas. pag.* 71.

Hence it is, that some do pray unto St *Bennet*, whose Reliques they had stoln: O *Benedict*, after God our onely hope, leave us not Orphans, who are come hither, not through our merits, but for the salvation of many Souls [b].

[b] *Vi c Lir. lib.* 23. *cap.* 155.

Others have published, that the bodies of Saints, and specially the Reliques of the blessed Martyrs, are with all sincerity to be honored, as the Members of Christ, *&c.* If any deny this Conclusion, he is to be thought not a Christian, but an *Eunomian*, and *Vigilantian* [c].

[c] Rab. lib. 5. cap. 10. de Sec. propriet.

The *Council* of *Trent* also hath decreed; that they are to be taken for damned, which affirm, how worship and honor is not to be given unto the *Reliques* of *Saints* [d].

[d] Concil. Trid. Sess. 25. decr. de Invocat. *&c.*

Of this preposterous Devotion, they have appointed a certain and common Service for the Holy Cross, whereon *Christ* was hanged [e], they have made a Feast for the Spear and Nails wherewith *Christ* was fastned to the Cross [f], they have Canonized for a Saint the Chains which bound St *Peter* [g]. To say nothing of the Adoration they gave unto the Hair, Milk, Smock of the Blessed Virgin; unto the Head, Hair, Thumb, Coat of *John Baptist*, unto the Breeches of *Joseph*, the Sword and Handkerchief of St *Paul*, the Keys of St *Peter*; and unto many other things which of modesty I will not mention, but do overpass.

[e] Missa de S. Cruce, & Officium de S. Cruce.

[f] Bee-hive, lib. 4. cap. 3.

[g] Gratiã Dist. 38. Nul. volat.

Proposition V.

Invocation of Saints *is a fond thing, not warranted by the Holy Scriptures, nor consonant, but contrary unto the same.*

The Proof from Gods Word.

THE Christian exercise of Prayer is a Duty, which may not be either securely omitted, or vainly abused. And though many things in prayer be necessarily to be observed, yet a special point it is, that in our supplications and prayers, we do call onely upon God. For so to do we are both commanded even by God himself [a]; and thereunto also allured by manifold as well promises of large blessings [b], as by the examples of godly men in all ages, *Patriarchs*, *Abraham* [c], *Isaac* [d], *Jacob* [e]; *Prophets*, as *Daniel* [f], *Elias* [g], *Jeremy* [h]; *Centurions* [i], *Publicans* [k], *Apostles*, as *Paul* [l], *Peter* [m], *&c.* yea, of all the Elect of God in this World [n].

[a] Call upon me in the time of trouble, *Psal.* 50. 15. After this manner pray, Our Father, which art in Heaven, *&c.* Mat. 6. 6. When ye pray, say, Our Father, which art in Heaven. Luk. 11. 2.

[b] Psal. 50. 15. Matth. 7. 11. Luke 11. 13. and 18. 7, 8. Joh. 16. 23, 24.

[c] Gen. 13. 4.

[d] Gen. 26. 25. *&c.*

[e] Gen. 9. 32.

[f] Dan. 9. 16. *&c.*

[g] 1 King. 18. 36, 37, *&c.*

[h] Jer. 14. 7. *&c.*

[i] Act. 10. 2.

[k] Luk. 18. 23.

[l] Act. 16. 25. and through his Epistles.

[m] Act. 1. 24.

[n] Luk. 1. 87.

On

On the other side, to pray unto any creature, that is out of this World, besides *Jesus Christ*, there is in the Scripture neither Law to command, nor promise of blessing, nor any example of godly men, or women, to provoke.

Finally, as all Gods people in the purer, and former times have, so in these days the *Protestant Churches* utterly condemn the invocating of, or praying unto any Creatures whatsoever [a].

[a] Conf. Helv. 1. art. 1. & 2. August. art. 21. cap. 5. 23. Basil. art. 10. Bohem. cap. 2. 17. Gal. art. 14. 24. Belg. art. 20. Wittemb. cap. 23. Suevica, art. 11. 21.

The Adversaries unto this Truth.

Therefore the *Romish* Doctrine, that *Saints* are to be prayed unto [a], and their daily praying, as occasion serveth, unto Saint *Agatha*, that have sore Breasts; unto St *Benedict*, that either be, or fear to be poisoned; unto St *Clare*, for them that have sore Eyes; St *Damian*, that be sick, for health; St *Erasmus*, for help in the Entrails; St *Feriol*, for Geese; St *Giles*, for Women that would have Children; St *Hubberts*, for Dogs: St *Job*, for them which have the Pox: St *Katherine*, for Knowledge: St *Loys*, for Horses: St *Margaret*, for Women in Travail: St *Nicholas*, for little Children: St *Otilia*, for the Head ach: St *Petronil*, for the Ague: St *Quintin*, for the Cough: St *Ruffin*, for Lunacy or Madness: St *Sebastian*, for the Plague: St *Thomas Becket*, for Sinners: St *Valentine*, for the Falling-Sickness: St *Winefrid*, for Virginity: St *X.* or *Cross*, for all things. It is in vain, not warrantable by Gods Word, but altogether repugnant to the Holy Scriptures.

[a] Test. Rhem. pag. 187. Orationem Dominicam fundimus Sanctis. Censura Colon. fol. 208.

The Vanity, and Idolatry of the Popish Invocation further Demonstrated from that Book of theirs, Entituled, *Horæ Beatissimæ Virginis*, &c.

Oremus. Majestatem tuam, Domine, suppliciter exoramus, ut sicut Ecclesiæ tuæ beatus Andræas *Apostolus tuus existit prædicator & rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum* Jesum Christum.

Oremus. Deus, pro cujus Ecclesia gloriosus Martyr, & Pontifex, Thomas *gladiis impiorum occubuit, præsta, quæsumus, ut omnes,*

omnes, qui ejus implorant auxilium pie petitionis, ejus salutarem consequantur effectum per Dominum nostrum.

Versus. *Ora pro nobis beata* Katharin. Resp. *Ut digni efficiamur promissionibus* Christi.

Versus. *Ora pro nobis beate Martyr,* Sebastian. Resp. *Ut mereamur pestem Epidimiæ illasi transire, & promissionem* Christi *obtinere.*

Virgo Christi egregia, pro nobis, Apollonia,
Funde preces ad Dominum, ut tollat omne noxium,
Ne, pro reatu criminum, morbo vexemur dentium.

Let us pray. O Lord, we humbly beseech thy Majesty, that as thy blessed Apostle *Andrew* was a Preacher, and Ruler of thy Church; so he may be a perpetual Intercessor for us, through Jesus Christ our Lord.

Let us pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slain by the sword of the ungodly; Grant, we beseech thee, that such as call unto him for help, may obtain a good effect of his Godly prayer, through our Lord.

The Verse. O blessed *Katherine*, pray for us. *The Answer.* That we may be made worthy of the promises of Christ.

The Verse. O blessed Martyr *Sebastian*, pray for us. *The Answ.* That we may deserve to escape the plague without hurt, and obtain the promises of Christ.

Christ his noble Virgin *Apollonia*, pray unto the Lord to remove whatsoever is hurtfull, least, for the guiltiness of our sins, we be vexed with the Tooth-ach.

Whosoever saith this prayer following in the worship of God, and *St Roche* (the very words in the said Book) shall not die of the Pestilence, by the Grace of God, &c.

Oremus. Omnipotens, sempiterne Deus, qui precibus, & meritis beatissimi Rochi, *Confessoris tui, quondam pestem generalem revocasti, præsta supplicibus tuis, & qui pro simili peste revocanda sub tua confidunt fiducia, ipsius gloriosi Confessoris tui precamine, ab ipsa peste Epidimiæ, & ab omni perturbatione, per Christum Dominum nostrum.*

Oratio

Oratio ad tres Reges. Rex Jasper, *Rex* Melchior, *Rex* Balthasar, *rogo vos per singula nomina, rogo vos per sanctam Trinitatem, rogo vos per Regem Regum, quem vagientem in cunis videre meruistis, ut compatiamini tribulationum mearum hodie, & intercedatis pro me ad Dominum, cujus desiderio exules facti estis.*

Crux Christi, protege me; Crux Christi, salva me; Crux Christi, defende me ab omni malo.

Let us pray. O Almighty, and everlasting God, who by the prayers, and merits of thy most blessed Confessor, *Roche*, didst revoke a certain general Plague: Grant unto thy supplians, who for the revocation of the like Plague do trust in thy faithfulness, by the prayer of that thy glorious Confessor, we may be delivered from the Plague, and from all adversity, through Christ our Lord.

A Prayer unto the three Kings. O King *Jasper*, King *Melchior*, King *Balthasar*, I beseech you by every of your Names, I beseech you by the Holy Trinity, I beseech you by the King of Kings, whom ye deserved to see even in his swadling-Clothes, that you would take pity on my troubles this day, and make intercession for me unto the Lord, for whose desire ye made your selves Exiles.

O Christs Cross, protect me; O Christs Cross, save me; O Christs Cross, defend me from all evil.

ARTICLE XXIII.

Of Ministring in the Congregation.

It is not lawful for any man to take upon him the Office of publick Preaching, or Ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called, and sent, which be chosen, and called to this work by men, who have publick authority given unto them in the Congregation, to call, and send Ministers into the Lords Vineyard.

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Let us pray. O Almighty, and everlasting God, who by the prayers, and merits of thy most blessed Confessor, *Roche*, didst revoke a certain general Plague; Grant unto thy supplians, who for the revocation of the like Plague do trust in thy faithfulness, by the prayer of that thy glorious Confessor, we may be delivered from the Plague, and from all adversity, through Christ our Lord.

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The Propositions.

1. None publickly may preach, but such as thereunto are authorized.

2. They must not be silent, who by office are bound to preach.

3. The Sacraments may not be Administred in the Congregation, but by a lawfull Minister.

4. There is a lawfull Ministery in the Church.

5. They are lawfull Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.

6. Before Ministers are to be ordained, they are to be chosen, and called.

Proposition 1.

None publickly may preach, but such as thereunto are authorized.

The Proof from Gods Word.

THis Truth in the Holy Scripture is evident. For there we find, how

1. Godly men were both called by God, and commanded to preach, before they would, or durst so do. So was *Samuel* [a], *Jeremy* [b], *John Baptist* [c], *Christ Jesus* himself [d], who also to preach did send the twelve Apostles [e], and the seventy Disciples [f].

2. The wicked, and false Prophets, for preaching afore their time, are blamed [g].

3. A Commandment is given us to pray the Lord of the Harvest, that he would send forth Laborers into his Harvest [h].

4. Lastly, we do read, that God hath ordained in the Church

[a] 1 Sam. 3. 3, 4. &c. 20.
[b] Jerem. 1. 4, 5.
[c] Joh. 1. 6.
[d] Joh. 20. 21.
[e] Matth. 10. 5.
[f] Luke 10. 1.
[g] Jer. 14. 14. 23. 21. 27. 15. 29. 8, 9.
[h] Matth. 9. 38.

Church some to be Apostles, some Prophets, some Teachers, some to be Workers of Miracles [i]. And *Christ* being ascended into Heaven, gave some to be Apostles, some Prophets, some Evangelists, and some Pastors, and Teachers [k].

[i] 1 Cor. 12 28.

[k] Ephes. 4. 11.

And all this is acknowledged by the *Reformed Churches* [l].

[l] Conf. Helvet. 2. cap. 18. Bohem. cap. 6. Gal. art. 31. Belg. art. 14, 31. August. art. 14. Wittemb. art. 20. Suevic. art. 13.

The Errours, and Adversaries unto this Truth.

And so are we against them,

Which to their power do seek the abolishment of publick preaching in the *Reformed Churches*; as do first the *Papists*, who phrase the Preachers to be uncircumcised *Philistins* [a], Sacrilegious Ministers [b], *Jeroboams* Priests [c], inordinate, and unordered *Apostates* [d]; and next the *Barrowists*, who say how the said Preachers are sent of God in his anger to deceive the people with lies [e].

[a] Answer to the Execut. of Just. chap. 3. p. 44.
[b] Ib. c. 9. p. 211.
[c] Ib. c. 5. p. 91.
[d] Ib. c. 3. p. 41.
[e] R. A Confut. of Brow. p. 113.

Who publish how the Word is not taught by the Sermons of Ministers, but onely by the Revelation of the Spirit; so did *Muncer* the *Anabaptist* [f], and so doth *H.N.* [g], and his *Family of Love* [h].

[f] Sleidan. comment. lib. 5.
[g] Evang. cap. 13. sect. 6. and Spirit. Land, chap. 48. sect. 5
[h] Letter to the Bish. of Rochest.

Who run afore they be sent; as do many both *Anabaptists*, and *Puritans*, as *Penry*, *Greenwood*, *Barrow*, &c. or which hold, how they which are able to Teach, and instruct the people, may, and must so do: and that not privately onely, but publickly too, though they be not ordinarily sent, and authorized thereunto; which was the Doctrine of *R. H.* [i].

[i] In Psal. 122.

Who teach, that Lay-men may teach to get Faith [k]; and that every particular Member of the *Church* hath power, yea, and ought to examine the manner of Administring the Sacraments, *&c.* and to call the people to repentance: so teacheth *Barrow* [l].

[k] R. A. Confut. of Brownism, pag. 113.
[l] Barrow's Discovery, pag. 36.

Proposition II.

They must not be silent, who by office are bound to Preach.

The Proof from Gods Word.

AS publickly to Preach, before men are sent, is a grievous fault: so not to preach being sent, is a great sin. Hereunto bear witness,

1. Our Saviour *Christ*, whose words are these; Surely I must also preach the Kingdom of God: for therefore am I sent [a].

2. *Peter*, and *John*, who being charged to speak no more in the name of *Jesus*, said, We cannot but speak that which we have heard and seen [b].

3. S[t] *Paul*, for he saith, Necessity is laid upon me, and wo is me, if I preach not the Gospel [c].

4. The *Apostles* of *Christ*. For though they were beaten for so doing; yet they ceased not to teach, and preach *Jesus Christ* [d].

5 All the *Churches* of God, which be purged from Superstition and Errors [e].

[a] Luke 4. 43.

[b] Acts 4. 17, &c.

[c] 1 Cor. 9. 16, 17.

[d] Acts 1. 42.

[e] Conf. Helv. 1. art. 15 & 2. cap. 9. 8. Bohem. cap. 9. Gal. art 15. Aug. art. 7. Wittemb. art 20. Suevica, art. 13.

Errours, and Adversaries unto this Truth.

Then, as in a Glass, they may see their faults;

Who maintain, how there ought to be no publick preaching at all; as do the *Anabaptists* [a].

Which deprave the office of preaching, as do the *Libertines*, saying, that preaching is none ordinary means to come unto the knowledge of the Word [b]: and especially the *Family of Love*, who term the publick Preachers in derision, Scripture-learned [c], Licentious-Scripture-learned [d], good-thinking-wise [e], Ceremonial, and Letter-Doctors [f], Teaching-Masters [g]; and further say, It is a great presumption, that any man, out of the learnedness of the Letter, taketh upon him to be a Teacher, or Preacher [h]: again, It becometh not any man to busie himself about Preaching of the Word. So, and more too, the *Family*;

[a] Bullin. cont. Anabap. c. 12.

[b] Wilkins. against the Family of Love, art. 14. p. 66.

[c] Theoph. against Wilk.

[d] Pat of the pref. Temp.

[e] H. N. Proph. of the Spirit. cap. 2. sect. 7.

[f] Family Letter to the Bishop of Rochester. [g] H. N. Spirit. Land, chap. 25.

[h] Idem. 1 Exhortat. chap. 16. sect. 15, 16.

Which

Which take upon them the Office of publick Preaching, without performance of their Duty, either through ignorance, that they cannot; worldly imployments, that they may not; negligence, that they will not: or fear of troubles, that they dare not preach the Word of God.

Yet think we not (which our *Sabbatarians* let not to publish) that

Every Minister necessarily, and under pain of Damnation, is to preach at least once every *Sunday* [i]. And.

Unless a Minister preach every *Sunday*, he doth not hallow the *Sabbath*-day in the least measure of that which the Lord requireth of us [k].

[i] D. B. doct. of the Sabbath, 2. Book, p. 174.
[k] Ibid. p. 277.

Proposition III.

The Sacraments may not be administred in the Congregation, but by a lawfull Minister.

The Proof from Gods Word.

IN the Holy Scriptures we read, that the publick Ministers of the Word are to be Administers of the Sacraments. For both our Saviour Christ commanded his Disciples, as to Preach, so to Baptize [a], and Celebrate the Supper of the Lord [b]: and the Apostles, and other Ministers in the purest times (whom the godly Ministers, and Preachers in these days do succeed) not only did Preach, but also Baptize [c], and minister the Lords Supper [d].

And hereunto do the Churches of God subscribe [e].

In saying, that none may Administer the Sacraments in the Congregation, afore he be lawfully called, and sent thereunto, we think not (as some do) that the very being of the Sacraments dependeth upon this point, *viz.* Whether the Baptizer, or giver of the Bread and Wine, be a Minister, or no [f]?

Neither is it the meaning of this *Article*, that privately in Houses, either lawfull Ministers, upon just occasion, may not; or others not of the Ministery, upon any occasion (in the peace of the Church) may Administer the Sacraments.

[a] Mat. 28. 19.
[b] Luke 22. 19. 1 Cor. 11. 24, 25.
[c] Act. 2. 38, 41. 8. 12, 13. 10. 47. 16. 32, 33. Joh. 1. 25. 1 Cor. 1. 14, 16.
[d] Acts 20. 7. 1 Cor. 10. 16.
[e] Conf. Helv. 2. cap. 18. Bohem. cap. 5. Gal. ar. 25, 31. August. art. 7. Wittem. ar. 20. Suevic. art. 13.
[f] T. C. 1. Rep. pag. 113.

The Adversaries unto this Truth.

Hereby we declare our selves not to favour the Opinion, that publickly,

Some may minister the Sacraments, which are not meerly, and full Ministers of the Word and Sacraments; and so think both the *Anabaptists*, among whom, their King (when it was) after supper took bread, and reaching it among the Communicants, did say, Take, eat, and shew forth the Lords death; their Queen also reaching the Cup, said, Drink ye, and shew forth the Lords death [a]: and the *Presbyterians* at *Geneva*, where the Elder (a Lay-man) ministreth the Cup ordinarily at the Communion [b]. Some Ministers (and namely the *Puritan* Doctors) may not minister the *Sacraments*. For (say the *Disciplinarians*) the office of Doctors is onely to teach true Doctrine [c]: but in our Church (of *England*) the Doctor encroacheth upon the office of the Pastor. For both indifferently do teach, exhort, and minister the Sacraments [d].

None, though a lawfull Minister, may Administer the Sacraments, which either is no Preacher [e], or when he ministreth them, doth not Preach [f]; which be the Errors of the *Disciplinarians*, or *Puritans*.

[a] Surius, Comment. p. 237.

[b] Survey of Disci. chap. 15. out of the Geneva Laws.

[c] Lear. Disc. pag. 17.

[d] Fruct. Ser. on Rom. 12. p. 40.

[e] The Administration of the Sacraments ought to be committed to none, but such as are Preachers of the Word. *Lear. Disc. pag. 62.* It is Sacrilege to Separate the Word (*viz.* Preaching) from the Sacraments. *Ibid.* The Preaching of the Word is the life of the Sacraments. *T. C. 1. reply. pag. 125.*

[f] The unchangeable Laws of God be (saith *T. C.*) that none minister the Sacraments which do not Preach, *T. C. 1. reply. pag. 104. sect. 3.* Where there is no Preacher of the Word, there ought to be no Minister of the Sacraments. *Lear. Disc. pag. 62.*

Publickly, and Privately too, the Sacraments of Baptism may be Administred by any man, yea, by women, if necessity do urge. So hold the *Papists*: For saith *Javel* [g], in the time of necessity the Minister of Baptism is every man, both Male and Female. A woman, be she young or old, sacred or wicked. Every Male, that hath his wits, and is neither dumb, nor so drunken, but that he can utter the words; as well *Pagan*, *Infidel*, and *Heretick*, the bad, as the good; the *Schismatick*, as the *Catholick*, may Baptize. And yet usually in the Civil Wars

[g] Javel. Phil. Ch. par. 5. f. 55.

Wars both in *France*, and in the *Netherlands*, the *Papists* did rebaptize such Children, as of the *Protestants*, not Lay-men, but Ministers, had afore been Baptized [h].

The private Baptism by private persons was also taught long since by the *Marcionites* [i], and *Pepuzians* [k].

[h] So in the *Netherlands* were Children rebaptized, when the Duke of *Alva* there tyrannized. Trag. Hist. of *Antwerp*. The like Rebaptization was used by the *Papists* at *Tholouse*, *Towers* and other Cities in *France*, especially *anno* 1562 See the Chr. of *France*. [i] D. Aug. ad Quod-vult, c. 27. [k] Epiph. Hæres. 42.

Proposition IV.

There is a lawfull Ministery in the Church.

The Proof from Gods Word.

GOd, for the gathering, or erecting to himself a Church out of mankind, and for the well-governing of the same, from time to time hath used, yea, and also doth, and to the end of the World, will use the Ministery of men lawfully called thereunto by men. A Truth evident in the Holy Scripture.

Jesus said unto his Apostles, Go, and teach all Nations, baptizing them, *&c.* And, Lo, I am with you alway, unto the end of the world [a].

[a] Mat. 28. 20.

Christ gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers; for the gathering together of the Saints, for the work of the Ministery, and for the edification of the Body of *Christ*, till we all meet together (in the unity of Faith, and knowledge of the Son of God) unto a perfect man [b].

[b] Ephes. 4. 11, 12, 13.

A Truth also approved by the *Church* [c].

[c] Conf. Helv. 1. art. 15. & 2. cap. 18. Bohem. cap. 8, 9, 14. Gal. art. 25, 29, 30, 31. Belg. art. 30, 31. August. art. 7. Saxon. art. 11. Wittemb. art. 29. Suevica, art. 13, 15.

Adversaries unto this Truth.

Oppugners of this Truth are

First, The *Anabaptistical Swarmers*, who both term all Ecclesiastical men, The Devils Ministers; and also, as very wicked, do utterly condemn the outward Ministery of the Word, and Sacraments [a].

[a] Althemar. Concil. Loc. pugnan. lo. 191.

And

[b] R. H. on Psal. 122.

And next the *Brownists* A, who divulge, that in these days, no Ministers have the calling, sending, or authority pertaining to a Minister; and that it will hardly be found in all the World, that any Minister is, or shall lawfully be called: such also be the *Barrowists*, which say, there is no Ministery of the Gospel in all *Europe*.

[c] Barrow's Discov. p. 102.

Proposition V.

They are lawfull Ministers which be ordained by men lawfully appointed for the calling, and sending forth of Ministers.

The Proof from Gods Word.

S. *Paul* in the beginning of his Epistle unto the *Galatians*, giveth us to observe the divers sending forth of men into Holy Ministery: whereof

Some are sent immediately from God himself. So sent was by God the Father, both *Jesus Christ* [a], and *John Baptist* [b]: by God the Son, in his time Mortal, the Twelve Apostles [c], in his state immortal, and glorious, S. *Paul* [d].

[b] Joh. 20. 21.
[b] Joh. 1. 6.
[c] Mat. 10. 15.
[d] Acts. 9. 15.

This calling is special, and extraordinary: and the men so called, were adorned with the gift of Miracles commonly, as were *Jesus Christ*, and the Apostles: but not always, for *John Baptist* wrought none.

And they were also enjoined, for the most part, as the Apostles, to preach throughout the World; howbeit our Saviour was limited [f].

[e] Mat. 28. 20.
[f] Mat. 15. 24.

Some again were sent of men: as they be, who are sent of men not authorized thereunto by the Word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false Apostles: in our days be the *Anabaptists*, *Family-Elders*, and law-despising *Brownists*.

And some lastly are by men sent: so in the Primitive Church, by the Apostles, were Pastors and Elders ordained [g], who by the same authority ordained other Pastors, and Teachers [h]. Whence it is, that the Church, as it hath been, so it shall till the end of the World be provided for. They, who are thus

[g] Acts 14. 23.
[h] 1 Tim. 4. 14.

called,

called, have power either to work miracles, as the Apostles had; or to Preach, and minister the Sacraments when they will, as the Apostles might, but they are tied every man to his charge, which they must faithfully attend upon, except urgent occasion do enforce the contrary.

The calling of these men is termed a general calling, and it is the ordinary, and in these days the lawfull calling, allowed by the Word of God.

So testifie with us the true *Churches* elsewhere in the world [1]. [1] Conf. Helv. 2. art. 17. & 2. cap. 18. Bohem. cap. 9. Gal. art. 31. Belg. art. 31. August. art. 14. Wittemb. art. 21. Suevica, art. 13.

The Answer unto this Truth.

This Truth hath many ways been resisted. For there be, which think, how in these days there is no calling, but the extraordinary, and immediate calling from God, and not by men, as the *Anabaptists Familists*, and *Brownists*: of whom afore.

The *Papists*, albeit they allow the assertion, yet take they all Ministers to be *wolves*, *Hirelings*, *Lay-men*, and *Intruders*, who are not *Sacrificing Priests*, anointed by some *Anti-christian Bishop* of the *Romish* Synagogue [a]. [a] Concil Trid. Sess. 7. Can. 7.

Either all, or the most part of the Ministers of *England*, saith *Howlet* [b], be meer *Lay-men*, and no *Priests*, and consequently have no authority in these things. It is evident, *&c.* because they are not ordained by such a *Bishop* and *Priest*, as the Catholick *Church* hath put in authority. [b] Howl. 7. cap.

Proposition VI.

Before Ministers are to be ordained, they are to be chosen, and called.

The Proof from Gods Word.

THough it be in the power of them which have authority in the Church, to appoint Ministers for Gods people: yet may they admit neither whom they will, nor as they will themselves: they are both deliberately to choose, and orderly to call such as they have chosen.

This

This made the Apostles and Elders in the *Primitive Church* straightly to charge, that suddenly hands should be laid on no man [a].

To make a special choice of twain, whereof one was to be elected into the place of *Judas* [b].

By Election to ordain Elders in every *Church*, and by prayer and fasting to commend them to the Lord [c], and by laying on of hands to consecrate them [d].

To describe who were to be chosen, and called. For they are to be Men, not Boys, nor Women [e]. Men of good behaviour, not incontinent, nor given to Wine, nor Strikers, nor Covetous [f], nor Proud [g], nor Froward, nor Irefull [h], nor givers of Offence [i]; finally Men of special Gifts, apt to Teach [k], able to Exhort [l], wise to divide the Word of God aright [m], bold to Reprove [n], willing to take pains [o], watchfull to oversee [p], patient to suffer [q], and constant to endure all manner of afflictions [r].

An this do the *Protestant Churches* by their *Confessions* approve [s].

[a] 1 Tim. 5. 22.
[b] Acts 1. 23.
[c] Acts 14. 23.
[d] 1 Tim. 4. 14.
[e] 1 Tim. 2. 12.
[f] 1 Tim. 3. 2.
[g] 1 Pet. 5. 3.
[h] Titus 1. 7.
[i] 2 Cor. 6. 3.
[k] 1 Tim. 3. 2.
[l] Titus 1. 9.
[m] 2 Tim. 2. 15.
[n] 1 Tim. 5. 20. Titus 1. 9.
[o] Mat. 9. 38. 2 Tim. 4. 2.
[p] Act. 20. 28.
[q] Act. 5. 41. 2 Tim. 4. 7. 8.
[r] 2 Cor. 11. 23.
[s] Conf. Helv. 1 ar. 25. & 2. c. 18. Bohem. c. 9. Gal. art. 13. Belg. art. 31. Aug. art. 14. Witt. art. 20. Suev. art. 13.

Errours and Adversaries unto this Truth.

In error they remain, who are of Opinion, that

The due Election, and Calling of Ministers according to the Word of God, is of no such necessity to the making of Ministers: an Erroneous phantasie of the *Anabaptists*, and *Family of Love*.

That Women may be *Deacons* [a], *Elders* and *Bishops*: the former the *Acephalians*, the later the *Pepuzians* did maintain.

A special care is not to be had both of the Life, and the Learning of men; or that wicked men, of evil Life; ignorant men, without Learning; Asses, of no Gifts; Loyterers, which do no Good; or Favorers of Superstition and Idolatry, which do great hurt, are to be admitted into the Ministery.

They are Causes, which indeed are none, to debar men from the Ecclesiastical Function, as if men have been twice married, (an Error of the *Russies* [b]) be married [c], have had certain Wives [d], have not received the Sacrament of Confirmation [e]

[a] Sigebert.
[b] Liberus rerũ Mosco. p. 20. b.
[c] Coster Ench. Controv. c. 15. de cœl. sacerd.
[d] Test. Rhem. An. 1 Tim. 5. 2.

tion [e], have been baptized of *Heretick's* [f], these may not be *Prieſts*, ſay the *Papiſts*: or, if either they have not been trained up in the *Family*, or be not *Elders* in the ſaid *Family of Love* [g].

e Concil. Trid. Seſſ. 23. Can. 4.
f 1 Quæſt. 1. ventum.
g Such ought not to buſie themſelves about the word. H. N. *Document.* Sent. 2. 3. Sect. 1. and 1. *Exhortat.* chap. 16. ſect. 16.

ARTICLE XXIV.

Of ſpeaking in the Congregation in ſuch a Tongue, as the People underſtand not.

It is a thing plainly repugnant to the Word of God, and the Cuſtom of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a Tongue not underſtood of the People.

The Propoſition.

Publick Prayer, and the Sacraments, muſt be miniſtred in a Tongue underſtood of the common People.

The Proof from Gods Word.

THis Aſſertion needeth ſmall Proof. For whoſo is perſwaded (as all true *Chriſtians* of underſtanding are) that what is done publickly in the Church by a ſtrange Language, not underſtood of the People, profiteth not the Congregation [a], edifieth not the weak [b], inſtructeth not the ignorant [c], inflameth not the zeal [d], offendeth the Hearers [e], abuſeth the People [f], diſpleaſeth God [g], bringeth Religion into contempt [h], eaſily will think, that where *Prayers* be ſaid, or the *Sacraments* adminiſtred in a Tongue not underſtood of the Vulgar ſort, neither is the Word of God regarded, nor the Cuſtom of the purer, and Primitive Church obſerved.

a 1 Cor. 14. 6, 9, 14.
b Ibid. 17, 26.
c Ib. 9. d Ib. 14.
e Ibid. 7, 11.
f Ibid. 11, 16.
g Matth. 15. 8.
h 1 Cor. 14. 23.

This *Article* no Church doth doubt of, and very many by their extant *Confeſſions* do allow [i].

i Conf. Helv. 2. c. 22. Witt. c. 27. Auguſt. de Miſſa art. 3. Suevic. cap 21.

Adversaries unto this Truth.

But there is nothing either so true, or apparent, which hath by all men at any time been acknowledged, so contrary to this Truth.

In old time the *Offemes* made their *Prayers* unto God always in a strange Language; which they learned of *Elexus* their *Founder* [a]. And the *Marcosians*, at the Ministration of *Baptism*, used certain *Hebrew* words, not to edifie, but to terrifie, and astonish the minds of the weak, and ignorant people [b].

[a] Epiphan. Hæres. 19.
[b] D. Iræn. lib. 1. cap. 8.

In these days, the *Turks* perform all their Superstitions in the *Arabian* Language, thinking it not onely unmeet, but also an unlawfull thing for the common sort of persons to understand their *Mahometan* Mysteries [c].

[c] An. Geusræus, Aulæ Tur. l. 2.

The *Jacobite Priests* do use a Tongue at their Church-Ministrations, and Meetings, which the Vulgar people cannot comprehend [d].

[d] Magdeburg. Eccles. Hist. Cen. 12. cap. 5.

The Divine *Liturgy* among the *Russians* is compounded partly of the *Greek*, and partly of the *Sclavonian* Language [e].

[e] Alex. Guag. de Relig. Mosc. pag. 230.

The *Papists* will have all *Divine Service*, *Prayers*, and *Sacraments*, and that throughout the World, ministred onely in the *Latine* Tongue; but which few men of the Common People do understand: some of them holding, that it is not necessary, that we understand our Prayers [f]; and that Prayers, not understood of the People, are acceptable to God [g]; and all of them maintaining, that he is accursed, whosoever doth affirm, how the *Mass* ought to be celebrated onely in a Vulgar Tongue [h].

[f] Test. Rhem. Annot. p. 463.
[g] Test. Rhem. An. Mat. 21. 6.
[h] Si quis dixerit, Lingua tantum vulgari Missam celebrari debere; Anathema sit. Concil. Trid. Sess. 22. Can. 9.

ARTICLE XXV.

Of the Sacraments.

Sacraments, *ordained of* Christ, *be not onely Badges, or Tokens of* Christian *mens Profession: but rather they be certain sure Witnesses, and effectual signs of Grace, and Gods good Will towards us, by which he doth work invisibly in us,*

3 *and*

3 *and not onely quicken, but alſo ſtrengthen, and confirm our Faith in him.* 4 *There be two* Sacraments *ordained of* Chriſt *our Lord in the* Goſpel, *that is to ſay,* Baptiſm, *and the* Supper of the Lord. *Thoſe five commonly called* Sacraments, *that is to ſay,* 5 Confirmation, 6 Penance, 7 Orders, 8 Matrimony, *and* 9 Extreme Unction, *are not to be accounted for* Sacraments *of the* Goſpel, *being ſuch, as have grown partly of the corrupt following of the* Apoſtles, *partly are ſtates of Life allowed in the* Scriptures, *but yet have not like nature of* Sacraments *with* Baptiſm, *and the* Lords Supper; *for that they have not any viſible Sign, or Ceremony ordained of God.*

10 *The* Sacraments *were not ordained of* Chriſt *to be gazed upon, or to be carried about, but that we ſhould duly uſe them.* 11 *And in ſuch onely, as worthily receive the ſame, they have a wholeſom effect or operation: but they, that receive them unworthily; purchaſe to themſelves damnation; as Saint* Paul *ſaith.*

The Propoſitions.

1. The *Sacraments*, ordained of *Chriſt*, be Badges, or Tokens of our Profeſſion, which be *Chriſtians.*

2. The *Sacraments* be certain ſure Witneſſes, and effectual ſigns of Grace, and God his good Will towards us.

3. By the *Sacraments* God doth quicken, ſtrengthen, and confirm our Faith in him.

4. *Chriſt* hath ordained but two *Sacraments* in his Holy *Goſpel.*

5. *Confirmation*
6. *Penance*
7. *Orders* } is no *Sacrament.*
8. *Matrimony*
9. *Extreme Unction*

10. The *Sacraments* are not to be abuſed, but rightly to be uſed of us all.

11. All, which receive the *Sacraments*, receive not therewithall the things signified by the *Sacraments*.

Proposition I.

The Sacraments, *ordained of* Christ, *be Badges, or Tokens of our Profession, which be* Christians.

The Proof from Gods Word.

THE Sacraments are Badges, or Tokens both of *Christians*, and of *Christianity*.

Of *Christians*. For by them are visibly discerned the *Faithfull* from *Pagans*; and *Christians* from the *Jews*, *Turks*, and all profane *Atheists*.

Of *Christianity*. For, as *Circumcision*, in the *Old Law*, was a Token, how the corrupt, and carnal Affections of the mind should be subdued; and that the Lord requireth not so much an outward of the Body, as an inward Circumcision of the Heart [a]: so *Baptism* telleth us, that, being once dead unto sin, we are to live unto righteousness, that all we, that have been baptized into *Jesus Christ*, have been baptized into his death [b], *&c.* and must walk in newness of life, *&c.* for we have put on *Christ* [c] by *Baptism*.

And as the *Paschal Lamb* was to the *Jews* a Token, that the flight of Sin should always be fresh in memory; and that it should be celebrated, not with the old Leaven, neither in the Leaven of maliciousness; but with the unleavened bread of sincerity and truth [d]: so the participation of one Loaf, and of one Cup in the *Lord* his *Supper*, doth commend unto our consideration a sweet concord, a brotherly unanimity, and a constant continuance in the true Worship of God, without favoring of *Idolatry* in any respect [e].

This do the godly in any their *Churches*, and throughout the World both teach, and testifie [f].

[a] Deut. 10. 16. and 39. 6. Jerem. 4. 4. Acts 7. 51. Rom. 2. 28. Philip. 3. 3. Coloss. 2 11.

[b] Rom. 6. 3, *&c.*

[c] Galat. 3. 27.

[d] 1 Cor. 5. 8.

[e] 1 Cor. 10. 7.

[f] Conf. Helv. 1. cap. 29. & 2. art. 20. August. art. 13. Saxon. art. 12.

The

The Adversaries unto this Truth.

Ungodly therefore, and in a curſed ſtate are they, which equal other things with the *Sacraments*, to diſcern *Chriſtians* from *Pagans*. So the *Jacobites* imprint the ſign of the *Croſs* on their Arms, Fore-heads, *&c.* to be known for *Chriſtians* [a]. Which contemn the *Sacraments*, as of none account; ſo do the *Anabaptiſts* [b].

There be (ſaith Dr *Saravia*) which hold, how the *Sacraments* were to be adminiſtred onely at the firſt planting of the *Church* by the *Apoſtles* and *Evangeliſts*: but do not appertain unto us in theſe days [c]. It was alſo one of *Matthew Hamants Hereſies*, that the *Sacraments* are not neceſſary in the *Church* of God [d].

Which think the *Sacraments* are but onely *Civil*, and *Ceremonial* Badges of an *outward Church*: ſuch generally be all *Atheiſts* and *Hypocrites*; particularly, the *Meſſalians* [e], and *Family of Love*, who think, that, for Obedience ſake to Magiſtrates, the *Sacraments* are to be received [f], but are to none effect to the perfect ones in the *Family* [g].

[a] Magdeburg. Eccleſ. Hiſtor. Cent. 12. c. 3.
[b] Bulling. cont. Anab. l. 2. c. 4. Altham. Concl. 10. pag. 10. 191
[c] D. Saravia, Def. Tract. de diverſ. Miniſtr. gradibus, c. 14.
[d] Holinſh. Chr. fol. 1299.
[e] Theodor. lib. 10. cap. 11.
[f] Pattern of the pref. Tem.
[g] Ramſeis Confeſſ.

Propoſition II.

The Sacraments *be certain ſure Witneſſes, and effectual ſigns of Grace, and God his good Will towards us.*

The Proof from Gods Word.

INfinitely doth God declare his unſpeakable, and incomprehenſible good Will to Man-ward, yet in theſe days by none outward things more notably, and effectually, then by the *Sacraments*. For

Of *Baptiſm* ſaith *Chriſt*; He, that believeth, and is baptized, ſhall be ſaved [a]. And *Peter*, Amend your lives, and be baptized every one, *&c.* for the remiſſion of ſins [b]. And *Paul*, Husbands, love your Wives, even as *Chriſt* loved the *Church*, and gave him-

[a] Mark 16. 16.
[b] Acts 2. 38.

himself for it, that he might sanctifie it, and cleanse it by the
[c] Ephes. 5. 25, 26, &c. washing of water through the Word, &c. [c].

And of the *Lords Supper* saith our *Saviour Christ*, touching
[d] Luke 22. 19. the *Bread*; This is my Body, which is given [d], and broken for
[e] 1 Cor. 11. 24. you [e]: *and of the Cup*; This is my Bloud of the New Testa-
[f] Mat. 26. 28. Luke 22. 20. ment, that is shed for many; for the Remission of sins [f].

This Truth do the purer *Churches* of these days every where
[g] Conf. Helv. 1. art. 20, 22. & 2. cap. 19, 20, 21. Bohem. cap. 11, 12, 13. Gal. art. 34. 28. Belg. art. 33. 35. Augustt. art. 9. 13. Wittemb. art. 10, 19. Suevica, art. 16. 18. acknowledge [g].

The Adversaries unto this Truth.

Contrary hereunto the *Papists* erroneously do hold, that
[a] Concil. Trid. Sess. 7. Can. 8. The *Sacraments* of the *New Law* do confer Grace *ex opere operato* [a].

The *Sacraments* of the *Old* and *New Testament* in this do differ; for that the *Sacraments* of the *Old Testament* did onely shadow forth Salvation; but the *Sacraments* of the *New* do
[b] Concil. Flor. confer, and work Salvation [b]: and do justifie (not onely signifie God his good Will towards us) by reason of the work done,
[c] Bonavent. l. 4. Dist. 1. q. 5. Gabr. Biel. l. 4. Dist. 1. q. 3. which is the *outward Sacraments* [c].

Proposition III.

By the Sacraments *God doth quicken, strengthen, and confirm our Faith in him.*

The Proof from Gods Word.

BE baptized every one of you in the Name of *Jesus Christ*
[a] Acts 2. 38. for the remission of your sins, and ye shall receive the gift of the holy Ghost, *saith* St Peter [a].

Christ gave himself for the Church, that he might sanctifie it, and cleanse it by the Washing of water through the
[b] Eph. 5. 25, 26. Word [b].

The

The Cup of Blessing, which we bless, is it not the Communion of the Blood of *Christ?* [c] the Bread, which we break, is it not the Communion of the Body of *Christ?* saith S[t] *Paul* [c].

The same is affirmed by the *Reformed Churches* [d].

Howbeit this Faith is not necessarily tied unto the visible Signs, and *Sacraments*. For

Without the *Sacraments* many have lived, and died, who pleased God, and are, no doubt, saved, either in respect of their own Faith, (as we are to think of all the godly, both *Men*, who were born, and died afore the institution of *Circumcision*, in the Wilderness, and in the time of Grace, &c. yet by some extremity, could not receive the *Seal* of the *Covenant*, and *Women*, who afore, and under the Law for many years, were partakers of no *Sacrament*, and never of one *Sacrament*,) or that they be *Heirs of the Promise*.

Some have Faith: for they receive any of the *Sacraments*.

So had *Abraham* [e]: the *Jews*, unto whom *Peter* preached [f]; the *Samaritans* [g], the *Eunuch* [h], *Cornelius* the *Centurion* [i]: and have the godly of discretion wheresoever not yet baptized.

Some neither afore, nor at the instant, nor yet afterward, though daily they receive the *Sacraments*, will have Faith; such are like unto *Judas* [k], *Ananias* and *Sapphira* [l], *Simon Magus* [m], the old *Israelites* [n], and the wicked *Corinthians* [o].

In some the *Sacraments* do effectually work in process of time, by the help of Gods Word read, or preached, which engendreth Faith [p]: such is the state principally of *Infants*, elected unto Life, and Salvation, and increasing in years.

The Adversaries unto this Truth.

Therefore do they err, which teach, or hold, that

They never go to Heaven, which die without the Seals of the *Covenant*: so think the *Papists* of *Infants*, which die *unpabtized* [a].

They are damned (though they receive the *Sacraments*) that will not receive them after the received, and appointed manner of the *Church* of *Rome* [b].

[c] 1 Cor. 10. 16.
[d] Conf. Helv. 1. art. 21. & 2. cap. 10, 20, 21. art. 6. Boh. c. 11, 12. Gal. art. 34. Belg. ar. 33, 34. August. art. 13. Suevic. cap. 17.
[e] Rom. 4. 9, 10.
[f] Acts 2. 41.
[g] Acts 8. 12.
[h] Acts 8. 37.
[i] Acts 10. 48.
[k] Joh. 13. 26.
[l] Acts 5.
[m] Acts 8. 13.
[n] 1 Cor. 10. 5.
[o] 1 Cor. 11. 27.
[p] Rom. 10. 14.
[a] Javel. Phil. Chr. tract. 4. de felicit. Ch. c. 3. & Vigner. Institut. Theol. cap. 16. Sect. 4, &c. Spec. Pareg. Quæst. decret. 1. cap. 3. q. 5.
[b] Concil. Triden. Sess. 7. cap. 13.

There

[b] Lear. Disc.

There is no way of Salvation, but by Faith [c]; hereby excluding infinite Souls from the Kingdom of Heaven, which depart from this world before they do believe.

[c] Test. Rhem. An. Gal. c. 27.

None believe, but such, as are baptized, say the *Papists* [d]: as hear the Word of God preached; say the *Puritans* [e].

[e] Lear. Disc. pag. 3.

The *Sacraments* give Grace *ex opere operato* [f], and bring Faith *ex opere operato* [g].

[f] Test. Rhem. Annot. p. 357.

[g] Ibid. Annot. marg. pag. 391.

The *Sacrament* of *Baptism* is cause of the Salvation of *Infants* [h].

[h] Ibid. Annot. 1 Pet. v. 21.

Proposition IV.

Christ *hath ordained but two* Sacraments *in his* Gospel.

The Proof from Gods Word.

A *Sacrament* (according to the *Etymology* of the Word, as the *Schoolmen* do write) *is a sign of an holy thing*. Which being true, then have there been, and still are, by so many, above either two, or seven *Sacraments*, as there be, and have been, above two, or seven things, which are signs of sacred, and holy things.

But according to the *nature* thereof, a *Sacrament* is a Covenant of God his favour to Man-ward, confirmed by some outward Sign, or Seal instituted by himself. Which also hath been sometimes *special* either to some *Men*, and that extraordinarily by things *natural* sometimes, as the *Tree of Life* was to *Adam* [a], and the *Rainbow* to *Noah* [b]; and sometimes by things *supernatural*, as the *smoaking Furnace* was to *Abraham* [c]: the *Fleece of Wool* to *Gideon* [d]; and the *Dial* to *Hezekiah* [e]; or to some *Nation*; as the *Sacrifices*, *Circumcision*, and the *Paschal Lamb* was to the *Jews*.

[a] Gen. 3. 3.
[b] Gen. 9. 9, 13.
[c] Gen. 15. 17, 18.
[d] Judg. 6. 37.
[e] King. 20. 11. Isa. 38. 8.

And sometimes *general* to the whole *Church Militant*, and ordinary, as in the time of the *Gospel*. And then a *Sacrament* is defined to be a *Ceremony immediately ordained by* Christ *himself*; who by some earthly, and outward Element, doth promise everlasting favour, and felicity to such, as with true Faith and Repentance, do receive the same. And such *Sacraments* in the *New Testament* we find onely to be *Baptism* [f], and

[f] Mat. 28. 19. Mark 16. 16. John 3. 5. Acts 2. 38.

and the *Lords Supper* [g],

This is the Judgement of the *Protestant Churches* [h].

[g] Luke 22.19. John 6. 53. 1 Cor. 11.24.

[h] Confess. Helvet. 1. art. 20. & 2. cap. 19. Basil. art. 5. sect. 2. Gal. art. 35. Belg. art. 33. Saxon. art. 12. Suevica, art. 16.

Errours, and Adversaries unto this Truth.

In a contrary Opinion are divers; and namely,

The *Jews* and *Turks*: for they deny all the *Sacraments* of the *Church*, as we do hold them.

The *Eutychites*, who say, that *Prayer* onely, and not the *Sacraments*, are to be used [a].

The *Schwenkfeldians*, who contemn not onely the Word preached, but the *Sacraments* also, as *superfluous*, depending wholly upon *Revelations*.

The *Banisterians*, who think there will be a time, and that in this world, when we shall need no *Sacraments* [b].

The *Papists*, who publish,

That we leave out no less, then *six* of the *seven Sacraments* [c].

How there be *seven Sacraments* of the *New Testament* [d].

That he is accursed, that shall say there be either more, or fewer, then *seven Sacraments*, or that any of them is not *verily*, and *properly* a *Sacrament*; or that they be not all seven instituted of *Christ* himself [e].

That there are *seven Sacraments*, whereof two are *voluntary*, and at the discretion of men to be taken, or not; as *Matrimony*, and *Holy Orders*: and five are *necessary*, and must be taken; and of these five, three, to wit, *Baptism*, *Confirmation*, and *Orders*, are but *once* to be taken, because they imprint an *indelible Character* in the Soul of the Receivers: and four be *reiterable*, and may often be received, as the *Sacrament Eucharistical*, *Matrimony*, *Penance*, and *Extreme Unction*, because, at their first Ministration, they leave in the Soul no *indelible Character* [f].

[a] Theodoret.

[b] Unfold. of Untruths.

[c] Howlet, Real. 7.

[d] Catec. Canis. Vaux.

[e] Test. Rhem. An Jam. 5.24. Concil. Trid. Sess. 7. Can. 1.

[f] Stella Clericorum.

Proposition V.

Confirmation *is no Sacrament.*

TOuching *Confirmation*, the sentence, and judgement of the *true Church* is, that rightly used, as it was in the *Primitive Church*, it is no *Sacrament*; but a part of *Christian* Discipline, profitable for the whole *Church* of God. For the *anciens Confirmation* was nothing else, then an examination of such, as in their Infancy had received the *Sacrament* of *Baptism*, and were then, being of good discretion, able to yield an account of their Belief, and to testifie with their own mouths what their *Sureties* in their names had promised at their *Baptism*: which Confession being made, and a promise of perseverance in the Faith by them given, the *Bishop*, by sound Doctrine, grave advice, and godly Exhortations, confirmed them in that good Profession: and laying his hands upon them, prayed for the increase of Gods Gifts, and Graces in their minds.

The *Popish Confirmation* all *Churches* of God with us utterly do dislike, as no *Sacrament* at all instituted by *Christ*[a].

[a] Conf. Saxon. art. 19. Wittemb. c. 11. See the *Proposition* immediately precedent.

Errours, and Adversaries unto this Truth.

Contrariwise the *Synagogue* of *Rome* teacheth, that *Confirmation* is a *Sacrament*, whereby the Grace, that was given in *Baptism*, is confirmed, and made strong by the seven Gifts of the *Holy Ghost*.

Of which their *Confirmation*, they give us four things principally to observe; *viz.*

[a] See Canis. Catech. cap. 4.

I. The *Substance*, or *Matter*, which is holy *Chrism confect*, (as they say) and made of *Oyl-Olive*, and *Balm*, consecrated by a *Bishop*.

II. The *Form*, and *Manner* of ministring the same, consisting of the words of the *Bishop*, which are, *I sign thee with the sign of the Cross, and confirm thee with the Chrism of Salvation*;

In

In the name of the Father, &c. and of the actions both of a *God-Father*, or *God-Mother*, already confirmed, holding up the Child to the *Bishop*; and of the *Bishop*, Crossing him, which is to be confirmed, on the *Forehead*, with Oyl, and next, striking the Party confirmed on the *Ear*.

III. The *Minister*, who must be a *Bishop*, and none *inferior Minister*[b].

IV. The *Effect*, or *Effects* rather. For by *Confirmation*, they say, that

1. Sins are pardoned, and remitted.
2. The Grace of *Baptism* is made perfect.
3. Such become *men* in *Christ*, who afore were *children*.
4. *Grace* is given boldly to confess the Name of *Christ*, and all things belonging to a *Christian* man.
5. The *Holy Ghost* is given to the full.
6. And perfect strength of the mind is attained.

But in so teaching, dangerous, and very damnable Doctrine do they deliver. For

It is an Error, that *Confirmation* is a *Sacrament*, because it hath no Institution from God, which is necessary to all, and every *Sacrament*; inasmuch as a *Sacrament* cannot be ordained, but by God onely, even as the *Papists* themselves do confess[c].

To say, that *Popish Confirmation* is grounded upon Gods Word, is to speak foul untruths. For in the *Scripture* there is mention, neither of the *Matter*, that it must be *Chrism*, and that made of *Oyl-Olive*, and *Balm*, and the same Consecrated by a *Bishop*; nor of the *Form*, that either a *Bishop* must sign the party to be Baptized with the sign of the *Cross*, or that a *God-Father*, &c. must be thereat; nor of the *Minister*, that of necessity he must be a *Bishop*, that is to *Confirm*: nor of the *Effects*, that thereby Sins are pardoned, and released, and *Baptism* consummated, and made perfect.

It is an Error to say, there is any other Ointment given to the strengthning of the *Church Militant*, besides the *Holy Ghost*, 1 *Joh.* 2. 27.

It is an Error to maintain, that any *Bishop* can give heavenly Graces to any Creature.

[b] Nunquam erit *Christianus*, nisi in Confirmatione Episcopali fuerit confirmatus *De consecrat.* Dist. 5. c. Et Jejuni.

[c] Catech. Trid. *tit. De* Confirm.

It is an Error to ascribe *Salvation* unto *Christ*, and not only unto *Christ*.

It savoreth of *Donatism*, to measure the dignity of the *Sacraments* by the worthiness of the *Ministers*.

It is an Error to say, that men cannot be perfect *Christians* without *Popish Confirmation*.

It is an Error, that by *Confirmation* the *Holy Ghost* is given to the full.

Proposition VI.

Penance is no Sacrament.

TOuching *Penance*, the *Papists* do publish four things to be noted; whereof none of them is truly grounded upon the Word of God.

[a] First, the *Matter*, which they do say, is partly the *actions* of the *Person penitent*, which are sufficient *Contrition* of his Heart; perfect *Confession* of all his Sins, and that in particular with all the Circumstances, as of *Time*, *Place*, &c. and *Satisfaction* by deeds, which maketh an amends for all his offences: and partly the *Absolution* of the *Priest*.

[a] Canis. Catech. cap. 4. Catech. Trid. de Pœnit.

Secondly, the *Form*, which in the *Priest* is the words of *Absolution*; which he uttereth over the Sinner; in the *Person penitent*, it is his kneeling down at the *Priests* feet, his making the sign of the *Cross* upon his Breast, and his saying, *Benedicite*, to his *Ghostly Father*. The *Priest* (say they) beareth the person of God, and is the lawfull Judge over the *Penitent*, and may both absolve from the guilt of sin, and inflict a punishment according to the offence.

Thirdly, the *Minister*, who ordinarily is the *Curate* of every *Parish*, but extraordinarily, and in the time of great necessity, or by license, is any *Priest*. And yet some sins are so grievous, as none may absolve, but either the *Bishop*, or his *Penitentiary*; as the crime of *Incest*, *Breaking of Vows*, *Church-robbing*, *Heresie*, *Adultery*: and some again none remit, or pardon, but the *Pope* only, or his *Legate*; as *burning* of *Churches*, violent *striking* a *Priest*, *counterfeiting* of the *Popes Bulls*, &c.

Fourthly,

Fourthly, and last of all, the *Effect*. Hereby, they say, the *Penitent* sinner is purged, absolved, and made as clean from all sin, as when he was newly Baptized, and, besides, enriched with spiritual Gifts and Graces.

The Consideration hereof hath moved, besides the *Church of England*, all other *Churches Reformed*, to shew their detestation of this *new Sacrament*, as having no warrant from Gods Word [b].

The Blasphemies are outragious, and the Errors many, and monstrous, comprised in this Doctrine of *Popish Penance*. For neither can the *Matter* of this their *Sacrament*, nor the *Form*, nor the *Minister*, nor the *Effect* be drawn from the Word of God.

They say *Penance* is a *Sacrament*, and yet can they shew no *Element* it hath to make it a *Sacrament*.

Their *Contrition* is against the Truth: for no man is, or can be *sufficiently contrite* for his sins.

To confess all sins, and that one after another, with all circumstances, unto a *Priest*, as it is impossible, so it is never enjoined by God, nor hath ever been practised by any of Gods Saints.

That any man in any measure can satisfie for his sins, it is Blasphemy to say, and against the merits of *Christ*. And yet do the *Papists* teach it, as also that one may satisfie for another's [c].

An Untruth is it, that any *Priest*, *Bishop*, or *Pope*, hath power at his will to forgive sins; or can enjoin any punishment, that can make an amends unto God for the least offence.

If *Penance* purge men, and make them clean from all sin, then is there a time, and that very often in this life, when men in this life be perfect, which tendeth greatly to the Error of the *Catharans*, *Donatists*, and *Pelagians*.

The Doctrine of the *Papists*, and such Persons, as willingly depart out of this World without their *Shrift*, are damned, is damnable Doctrine, and to be eschewed; and yet it is dispersed every where in their Books [d].

[b] Conf. Helv. 2 cap. 14, 19. Bohem. cap. 4. August. art. 3, 11, 12. Sax. art. 16, 17. Wir. art. 13, 15. Suevic. art 20.

[c] Test. Rhem. in Colos. 1. 24.

[d] Vaux Cater. cap. 4. Calech. Trid. de Poenit. Test. Rhem. Annotat. in Mat. 12. 31. Hills Quatron. 13. Real. pag. 65. Petrus de Soto, Meth. Confes. par. 4. pag. 156. 2.

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[b] Conf. Helv. 2 cap. 14, 19. Bohem. cap. 4. August. art. 3, 11, 12. Sax. art. 16, 17. Wit. art. 13, 15. Suevic. art 20.

[c] Test. Rhem. in Colos. 1. 24.

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Proposition VII.

Orders *is no Sacrament.*

THE *Churches* of *England*, and of other places *Reformed*, do acknowledge an *Order* of making *Ministers* in the *Church* of God, where *all things are to be done by Order*. But, that *Order* is a *Sacrament*, none but *disordered Papists* will say: and yet they observe none order in speaking of the same; for among them

[a] Canis. Catec. Some do make *seven Orders*; whereof some they call *inferior*, and some *superior*: the *inferior* be the *Orders* first of *Porters*, whose office is to keep the Door, to expell the Wicked, and to let in the Faithfull; Next, *Exorcists*, or *Conjurers*, which have power to expell the *Devils*; Thirdly, *Lectors*, or *Readers*, who are to read *Lessons*, and *Books* in the *Church*; and Fourthly, *Acolythites*, or *Candle-Bearers*, whose office is to bear *Cruets* to the *Altar*, with *Wine*, and *Water*; and to carry about *Candles*, and *Tapers*.

The *superior* is the *order* of *Sub-Deacons*, *Deacons*, and of *Priests*. The *Sub-Deacons* are to read the *Epistle* at *Service-time*, to prepare necessaries for Ministration; and to assist the *Priest* in Ministration. The *Deacons* Duty is to read the *Gospel*: and also to assist the *Priest* in Ministration. The *Priest* his part, and office is, to minister *Sacraments*, that is to say, *Baptism*, *Penance*, and *Eucharist*, and to *Sacrifice* for the quick, and the dead, *Anointing* of the Sick, and *Matrimony*.

Others, numbring the seven *Sacraments*, do quite overpass in silence the *Sacrament* of *Order*, and in place thereof mention the *Sacrament* of *Priesthood*, as *Paux*: of *Bishopdom*, as *Hugo* the *Cardinal*, or *Arch-Bishopdom*, as *W. Paris*.

[b] Lib. 4. Dist. 24. cap. 1. These *seven Orders*, say some *Papists*, as *Lombard* [b], are *seven Sacraments*; which, added to the other six, make thirteen *Sacraments*: and are from *Christ*, and his *Apostles* time [c], yea, were instituted even by *Christ* himself [d].

[c] Test. Rhem. Annot. marg. pag. 572.

[d] Ibid. Annot. Luke 22. 19.

Which their Assertions are besides the Word of God. For in the Holy Scripture

Where

Where can it be ſeen, that either *Orders*, as ſome can make one, or ſeven *Sacraments*, or *Prieſthood*, as others think, is a *Sacrament*? What *Element* hath it? what *Form*? what *promiſe*? what *inſtitution* from *Chriſt*?

Where can any of thoſe hideous Titles of *Porter*, *Exorciſts*, &c. be found aſcribed to any *Miniſter* of the *New Teſtament*? or the manner of their Creation, or Offices eſtabliſhed?

Some *Papiſts* themſelves do write, that all *inferior Orders* are not grounded upon *Scripture*; but ſome of them come by *Tradition* [e]. And *Peter Lombard* ſaith plainly, that *five* of the *ſeven Orders* neither can be read in the Word of God, nor yet were heard of in the *Primitive Church* [f].

Where is it appointed to the *Miniſters* of the *New Teſtament* onely to miniſter *Sacraments*? or to miniſter more, then two, *viz. Baptiſm*, and the *Lords Supper*?

By what one place of *Scripture* hath *Prieſts* authority to offer *Sacrifice*, and that for the *quick*, and the *dead* alſo?

Where without extreme Blaſphemy can they ſhew, that our Saviour *Chriſt* was a *Porter*, an *Exorciſt*, an *Acolythite*, &c. and not always in his *Church*, a *King*, a *Prophet*, and a *Prieſt*?

[e] Majoran. Clyp Milit. Eccleſ. lib. 1. cap. 9.

[f] Lomb. lib. 4. Diſt. 24.

Propoſition VIII.

Matrimony *is no Sacrament.*

Matrimony is a ſtate of Life, holy, and honorable among all men [a]. Howbeit to ſay, that the ſame is a *Sacrament* inſtituted, and that by *Chriſt*, as the *Papiſts* do [b], we cannot be induced, and that for divers reaſons.

For *Marriage*, or the *Wedded State*, was never commanded by God to be taken for a *Sacrament*.

Again, It hath neither *outward Element*, nor preſcribed *Form*, nor *promiſe* of *Salvation*, as a *Sacrament* ſhould, and *Baptiſm*, and the *Lords Supper* have.

Beſides, *Matrimony* may be entred into, or not, at our diſcretion. But it is not at our choice to be partakers, or not to participate of the *Sacraments*, if we may come by them.

[a] Hebr. 13. 4.

[b] Concil. Trid. Seſſ. 7. Can. 1. Teſt. Rhem. Annot. Epheſ. 5. 32. Catech. Vaux. & Caniſ.

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Moreover, *Matrimony* was ordained even by God himself in the time of Mans Innocency [c]; but the *Sacraments* of the *New Testament* were instituted by *Christ*.

[c] Gen. 2. 24. Mat. 19. 4, 5, 6.

Finally, it was no *Sacrament* to the *Fathers* afore, and in the time of the *Law*; and therefore is no *Sacrament* to us.

Hereunto subscribe the *Churches* of God elsewhere [d]; all of us opposing our selves against the manifold Adversaries of this Truth: whereof

[d] Conf. Helv. 1. art. 20. 37, & 2. c. 15, 29. Basil. art. 5. Bohem. cap. 9. Wittemb. cap. 21, 26. Gal. art. 24, 34. Belg. art. 33. August. art. 2, 5, 6. Saxon. art. 12, 18. Suevica, cap. 12, 15.

Some have too highly conceived of the *wedded State*; such are the *Papists*, when they will have it to be a *Sacrament*, as hath been said; and such were the *Vigilantian Bishops*, who would take no men into the *Clergy*, except they would be *married* first [e].

[e] D. Hieron. adv. Vigil. c. 1.

Others again too basely, and badly think of *Matrimony*, defending (some of them) how it is not meet, that any man, or Woman, should marry at all; such were the *Gnosticks* [f], the *Marcionites* [g], the *Tatians* [h], the *Montanists* [i] the *Manichees* [k], the *Hieracites* [l], and the *Apostolicks* [m].

[f] Epiphan. [g] Tertul. cont. Marcion. lib. 4. [h] Epiphan. [i] Euseb. [k] D. August. de Hæres. [l] August. ibid. [m] Epiphan.

That any Man, or Woman should twice *marry*, the Husband, or Wife being dead; of this mind were the *Catharans* [n], *Origen* [o], and *Turtullian* [p].

[n] D. August. de Hæres. [o] In Hom. 19. [p] Tertul. libro de Monog.

That some kind of Persons should never marry; as namely those, which have taken *holy Orders* [q], or be of *spiritual Kindred* [r], these Errors the *Papists* do hold.

[q] Test. Rhem. Annot. 1 Tim. 3. 2. See more afterward *Article* 32. [r] Petrus Lombard lib. 4 Dist. 42. By *spiritual Kindred*, which is between the Party that is Baptized, or Confirmed, and his *God-Fathers* and *God-Mothers*, and also between the *God-Father*, or *God-Mother*, and the Parents of the Child Baptized, or Confirmed, *Matrimony* may not be either contracted, or continued. *Canis. Catech. cap.* 4.

Lastly, that any Persons should not be married, but by *Popish Priests*; thinking all those Men, and Women not lawfully married, which are coupled together by *Protestant Ministers*: and therefore have new-married such Persons. So did the *Papists* both in the *Low-Countries* [s], and in *France* [t].

[s] Supplication of the Prince of *Orange* unto King *Philip*. [t] Calvin. Epist. fol. 266. and Chronicle of *France*.

Pro-

Proposition IX.

Extreme Unction *is no Sacrament.*

THE *Papists* do take *Anointing* of the *Sick* (which they call *Extreme Unction*) for a *Sacrament*: whereof (as they write) The *Matter is Oyl* hallowed by a *Bishop*; wherewith the sick Person is anointed upon the *Eyes, Ears, Mouth, Nose, Hands,* and *Feet*.

The *Form* is the words, which the *Priest* speaketh, when he doth anoint the Sick Person in the aforesaid places, saying; *By this Oyl and his most tender mercy forgive thee thy sins, which thou hast committed by thine Eyes, Nose, Ears, and Mouth, by thine Hands, and by thy Feet.* To all the *Angels, Arch-Angels, Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, Virgins, Widows, Infants, I beal thee.* The *Minister* thereof usually is a *Priest*, but may be any other *Christian*.

The *Effect* of *Anointing* is to purge, and put away Venial sins, committed by mis-spending of our Senses, as also sins forgotten.

In this *Anti-Christian Doctrine* many Errors be contained. For,

In respect of the *Matter*, the *Papists* make of *grease* matter a *spiritual* Ointment; whereas there is none *Ointment spiritual*, but the *Holy Ghost*.

In respect of the *Form*, the onely Propitiator, and Mediator between God and Man, *Christ Jesus* is blasphemed; and the Merit, and Power of his death ascribed unto *grease* Oyl. Besides, *Christ* is not acknowledged for the onely *Saviour* of Mankind, and *Physician* of our Souls, but other *Physicians* be called upon besides him.

In respect of the *Minister*, they hold how any man hath power to forgive sins, which belongs unto God alone: also, that other Men (as *Women*) and not the *Ministers* of the Word onely, may be the *Ministers* of the *Sacraments*.

In respect of the *Effect*, they teach us (which is utterly untrue) that neither all sins be *Mortal*, nor that *Christ* hath cleansed such, as he his, from all their sins, by his precious Blood.

Proposition X.

The Sacraments *are not to be abused, but rightly to be used of us all.*

The Proof from Gods Word.

IN the Word of God the right use of the *Sacraments*, and the ends of their Institution are evidently set down. For,

Concerning *Baptism*, *Christ* saith, Teach all Nations, baptizing them, &c. [a] He, that shall believe, and be baptized, shall be saved [b].

Touching the *Lords Supper*, saith our *Saviour*, of the *Bread*, Take, eat, &c. and of the *Cup*, Drink ye all of it [c]; and Saint *Paul*, The *Cup* of blessing, which we bless, is it not the Communion of the Bloud of *Christ*? The Bread, which we break, is it not the Communion of the Body of *Christ* [d]?

This Truth do the *Reformed Churches*, by their *Confessions*, subscribe unto [e].

[a] Mat. 28. 19.
[b] Mark 16. 16.
[c] Mat. 26. 26, 27.
[d] 1 Cor. 10. 16.
[e] Conf. Helv. 1. art. 22. & 2. cap. 20, 21. Bohem. cap. 11, 13. Gal. art. 35, 38. Belg. art. 34, 35. August. art. 2, 9. Saxon. art. 13. 19. Wittemb. cap. 10, 19. Suavica, cap. 13, 18.

The Errours, and Adversaries unto this Truth.

Then greatly do they sin, who either do not use the *Sacraments at all*; as do the *Schwenkfeldians* [a], or minister them but unto whom they list; so is *Baptism* of the *Servetians* [b], and *Anabaptists* [c], ministred onely unto *elder* Persons, and denied unto *Infants*; and so is the same *Sacrament* by the *Marcionites* ministred unto *single* Persons, but denied unto *married* Folks [d].

Or do abuse them; so abused is *Baptism* by them, who baptize things without Reason, yea sometimes without Life, or sense; so have the *Papists* baptized both *Bells*, and *Babels*; as the great *Bell* of St. *John de Lateran* at *Rome* by *Pope John* the Fourteenth, who named it *John* after his own name [e], and the great *Bell* of *Christ-Church* in *Oxford*, which Dr. *Tresham* the

[a] See in this Artic. Prop. 1.
[b] Calv. Epist. pag. 118.
[c] Sleidan. comment. lib. 6.
[d] Tertul. contra Marcion. lib. 1, & 4.
[e] Cypr. Valerã of the *Pope*, &c. pag. 55.

Vice-

Vice-Chancellor, named *Mary Babely*, as the *Duke of Alba's* chief *Standard*, which he used in the *Low Countries*, was baptized by *Pius Quintus* in the year 1568. and called *Margaret* by the said *Pope*[f]: and in the *Cataphrygians* baptized the *dead* bodies of *Men*[g].

Again, *Baptism* was abused by the *Marcionites*; when they baptized the *living* for the *dead*[h]; also by the *Mormons*[i], and *Papists*[k], when they *rebaptized Infants* afore baptized, as they termed them, by *Hereticks*.

And so abused was the *Lords Supper* by certain *Heretics*, condemned in a *Council* at *Carthage*[l], whose manner was to thrust the *Sacrament* into the mouths of *dead* Men[m]; and is by the *Papists*, whose guise is to use it *magically*, as a *Salve* against *bodily sickness*, and *adversity*; also to carry the same about *pompously*, and *superstitiously* in the open Streets; to be *adored* of the Beholders[n].

[f] D. Humfred. in vita Juelli, pag. 81.
[g] D. Morton, de Deprav. Rel. Orig. pag. 24.
[h] Philastrius.
[i] Tertul. contra Marcion. lib. 4.
[k] D. Cyprian. ad Julian.
[l] Synod. 4. ap. 23. cap. 3.
[m] Conc. Carthag. 3. Can. 6.
[n] Articles of the Peace between *Spain* and *England*, *anno* 1604. Article 2. concerning a Moderation. See more in the Article of Baptism, the Lords Supper, also Article 28. Proposition 5.

Proposition XI.

All, which receive the Sacraments, *receive not therewithall the things signified by the* Sacraments.

The Proof from Gods Word.

WE read in the *Holy Scriptures*, that

Some persons do receive the *Sacraments*, and the things *signified* by the *Sacraments*, which are the *remission of sins*, and other *Spiritual Graces* from God[a]; and so received was the *Sacrament* of *Baptism*, of *Cornelius*[b]; and the *Lords Supper*, of the good *Disciples*[c]; and the godly *Corinthians*[d].

Some again receive the *Sacraments*, but not the things by them *signified*; so received was *Baptism* of *Simon Magus*[e], and the *Lords Supper* of *Judas*[f]; and so receive the *Unbelievers*, *Infidels*, and *impenitent Persons*.

[a] Acts 10. 47.
[b] Mat. 26. 26, &c.
[c] 1 Cor. 11. 22.
[d] Acts 8. 13.
[e] Joh. 13. 26.
[f] 1 Cor. 11. 27, &c.

And some receive not the *Sacraments* at all, and yet are partakers of the things by the *Sacraments signified*: such a *Communicant* was the *Thrift* upon the *Cross*[a].

This maketh us to conceive well both of those Men and Women, which would, and yet cannot *Communicate* in the publick, and *Christian* Assemblies; and of the Children of *Christian* Parents, which depart this World unbaptized.

Furthermore, it is apparent, how

Salvation is promised to such as are *baptized*; yet not simply in respect of their *Baptism*, but if they do believe[b].

Again, St *Paul* saith, Whosoever shall eat the Bread, or drink the Cup of the Lord unworthily, shall be guilty of the Body, and Bloud of *Christ*[i].

And this the *purer Churches* every where do acknowledge[k].

[a] Luke 23, 43, 44.

[b] Mark 16, 16.

[i] 1 Cor. 11. 27.

[k] Conf. Helv. 1. art. 20. and 2. cap. 19, 21. Basil. art. 3. 6. Bohem. cap. 11, 13. Gal. art. 24, 36, 37. Belg. art. 33, 35. August. art. 3, 13. Saxon. art. 13, 14. Wittemb. cap. 10. Suevica, cap. 17.

The Adversaries unto this Truth.

The *Papists* therefore be in a wrong Opinion, which deliver, that

The *Sacraments* are not onely *Seals*, but also *Causes* of *Grace*[a]; and

The *Sacraments* do give *Grace*, even because they be delivered, and received, *ex opere operato*[b].

[a] Test. Rhem. An. 1 Pet. 3. 21.

[b] Ibid. Annot. marg. pag. 357.

ARTICLE XXVI.

Of the unworthiness of the *Ministers*, which hinder not the Effect of the *Sacraments*.

Although in the Visible Church the Evil be ever mingled with the Good, and sometime the Evil have chief Authority in the Ministration of the Word, and Sacraments: *yet forasmuch as they do not the same in their own*

name,

name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministery, both in hearing the Word of God, and in the receiving the Sacraments.

Neither is the Effect of Christs Ordinance taken away by their wickedness, nor the Grace of Gods Gifts diminished from such, as by Faith, and rightly, do receive the Sacraments ministred unto them; which are Effectual, because of Christs Institution, and promise, although they be ministred by evil men.

Nevertheless it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those, that have knowledge of their Offences; and finally, being found guilty, by judgement be deposed.

The Propositions.

1. The Effect of the Word, and *Sacraments*, is not hindred by the badness of *Ministers*.

2. Evil *Ministers* are to be searched out, and convicted, and deposed: but orderly, and by the Discipline of the *Church*.

Proposition I.

The Effect of the Word, and Sacrament, is not hindred by the badness of Ministers.

The Proof from Gods Word.

OF the *Ministers Ecclesiastical* the *Church* is to conceive neither too finitterly, as though their unworthiness could make the *Word*, and *Sacraments*, the less effectual to such, as worthily do hear, and receive them: nor, on the other side, too highly of the Dignity of their Calling were cause good enough, that what they do, or say, *ex opere operato*, take happy effects.

There-

The

These things from the *Scriptures* are manifest; which teach us, that wicked *Ministers*, even the *Scribes* and *Pharisees* sitting in Moses his Chair, and preaching to *Christ* through
a Mat. 23. 2, 3. b Philip. 1. 15. through envy, strife, and vainglory, are to be heard, and may administer the *Sacraments*, as did the *ordinary Priests* among the *Jews*, whereof very many, both afore and after that our *Saviour* came into the World, were most wicked Men: and the
c 1 Cor. 4. 1. d 1 Cor. 3. 9. best are but the *Ministers of God*, and *God's Labourers*.
e Conf. Helv. 2. art. 15, 20. Saxon. art. 11. Also the purer *Churches* bear witness hereunto. e Helv. 2. c. 18, 21. Bohem. cap. 11, 12. Gal. art. 33, 35. Augus. art. 8. Wittemb. art. 3. Suevica, art. 13.

Neither is he, whosoever, that planteth any thing, neither he, that watereth, but God, that giveth the increase, saith
f 1 Cor. 3. 7. St. Paul. And a sign of a good Spirit in it, to regard not so much who speaketh, or ministreth, as what is uttered, and offered from God.

Errours, and Adversaries unto this Truth.

The due consideration of the Premisses doth settle us the more firmly in the Truth, and make us the more carefully to abhor all Adversaries thereof; as in old time were the *Donatists*, and the *Pelagians*, who taught, that the *Sacraments* are
a D. August. in Psal. 132. Idem contra Petil. l. 1. c. 4. holy, when they be administred by holy men, but not else a: also the *Apostolicks*, or *Henricians*, who had a Phantasie, that he was no *Bishop*, which was a *wicked* man b.
b Magd. Eccles. Hist. Cent. 12. cap. 5. fol. 844. Among the *Fathers* also, *Cyprian*, and *Origen* were not found in this point. For *Cyprian* published, that no *Minister* could
c D. Cyprian. Epist. lib. 1. lib. ad Mag. Ep. 6. *rightly baptize*, who was not himself endued with the *Holy Ghost* c; he further delivered, that whosoever do *Communicate* with a *wicked Minister*, do sin d.
d Ibid. Epist. 4. *Origen* held, that in vain did any *Minister* either bind, or loose, who was himself bound with the chains of Sin, and
e Origen. in Mat. Tract. 2. Wickedness e.

Such Adversaries in our time be the *Anabaptists*, the *Family of Love*, the *Disciplinarians* (usually termed *Puritans*), the *Sabbatarians*, the *Brownists*, and *Papists*. For

The

The *Anabaptists* will not have the People to use the *Ministry* of *evil Ministers* [f]; and think the service of *wicked Ministers* unprofitable, and not effectual: affirming, that no man, who is himself faulty, can preach the Truth to others.

The *Family of Love* do say, that no man can minister the *upright Service* or *Ceremonies* of *Christ*; but the *regenerate* [g]: also, that Wicked men cannot teach the Truth [h].

The *Disciplinarian Puritans* do bring all *Ministers*, which cannot preach, and their *Services* into detestation. For their Doctrine is, that

Where there is no *Preacher*, there ought to be no *Minister* of the *Sacraments* [i].

None must minister the *Sacraments*, which do not preach [k]. The *Sacrament* is not a *Sacrament*, if it be not joined to the Word of God preached [l].

It it a Sacrilege to separate the Ministration of the Word preached from the *Sacraments* [m].

Of these mens Opinions be the *Sabbatarians* among us. For their Doctrine is to the Common people, that, unless they leave their *unpreaching Ministers* every *Sabbath-day*, and go to some place, where the Word is preached, they do profane the *Sabbath*, and subject themselves unto the curse of God [n].

So the *Brownists*; *No man is to Communicate* (say they) *where there is a blind, or dumb Ministery* [o].

The *Papists* do cross this Truth, but after another sort. For

Pope Hildebrand decreed, and commanded, that no man should hear *Mass* from the mouth of a *Priest*, which hath a Wife [p].

The *Rhemists* do publish how,

The *Sermons* of *Heretickes* (and so term they all *Protestant Ministers*) must not be heard, though they preach the Truth [q].

Their *Prayers* and *Sacraments* are not acceptable to God, but are the *howling of Wives* [r].

[f] Wilkinson against the Fam. art. 14. p. 66.

[g] H.N. Evang. chap. 23. 9. 2.

[h] Fam. 1. Epist. to M. Rogers.

[i] Lear. Disc. pag. 62.

[k] T. C. 1. cap. pag. 104.

[l] Ber. de Loque Reas. of the Church, c. 10.

[m] Lear. Disc. pag. 60.

[n] D. B. doct. of the Sabbath, 2. Book, p. 173.

[o] R. H. on Psal. 122.

[p] Bish. Jewell on Ag. 1. Sep.

[q] Test. Rhem. Ann. Thesaur.

[r] Ibid. [illegible] Mark [illegible]

Pro-

Proposition II.

Evil Ministers *are to be searched out, convicted, and deposed; but orderly, and by the Discipline of the* Church.

THE *wicked*, and *evil Ministers* must not always be endured in the *Church* of God. For they are the *evil*, and *unprofitable Servants* [a]; the *Dogs*, which do *offend* [b]; the *unsavory salt* [c]; which are carefully to be seen unto, and, if *Admonitions* will not serve, *deposed*; yet orderly, and by the *Discipline* of the *Church*. For that God, which appointed a Government for the *Civil State*, hath also given Authority unto his *Church* to punish Offenders, according to the quality of their transgressions. And so may we read in the Word of God.

Tell the Church, saith our *Saviour* [d].

Let such an one, by the power of our Lord *Jesus Christ*, be delivered unto *Satan*, for the destruction of the flesh, that the Spirit may be saved in the day of our Lord *Jesus*; saith Saint *Paul* [e].

So the Neighbour *Church* [f].

Adversaries unto this Truth.

Then deceived, and out of the way, are the *Brownists*, and *Barrowists*; which are of mind, that

Private Persons in themselves have Authority to *depose unmeet Ministers*; and to punish *Malefactors* [a].

Every particular Member of a *Church* in himself hath power to examine the manner of *Administring the Sacraments*, &c. to call men unto *Repentance*, &c. [b]; to reprove the faults of the *Church*, and to forsake that *Church*, which will not reform her faults upon any private *Admonition* [c].

For want of the due Execution of *Discipline* against Persons offending, and Malefactors, both Women may leave their Husbands (as some have done,) and Husbands their Wives, and go where it is in force [d]. See more in *Art.* 33 *Prop.* 1.

ART.

[a] Mat. 25. 26.
[b] Matth. 18. 9.
[d] Matth. 5. 13.
[d] Mat. 18. 17.
[e] 1 Cor. 5. 4, 5.
[f] Helv. 2. c. 18. Bohem. cap. 9. Saxomart. [illegible] Suevic. art. [illegible]
[a] R. H. in Psal. 122. pag. 117.
[b] Barr. Discov. pag. 96.
[c] Giff. Rapl. [illegible]
[d] Brown Tract. of the Else, and Mean. Bredw. Detect. p. 122.

ARTICLE XXVII.

Of Baptiſm.

1 Baptiſm *is not onely a Sign of Profeſſion, and Mark of Difference, whereby* Chriſtian *men are diſcerned from other that be not* Chriſtened; *but* 2 *it is alſo a Sign of Regeneration, or New-Birth, whereby, as by an Inſtrument, they, that receive* Baptiſm *rightly, are graffed into the Church, the promiſes of the forgiveneſs of ſin, and of our Adoption to be the Sons of God, by the Holy Ghoſt, are viſibly ſigned, and ſealed; Faith is confirmed, and Grace increaſed by virtue of Prayer unto* God.

3 *The* Baptiſm *of young Children is in any wiſe to be reteined in the* Church, *as moſt agreeable with the Inſtitution of* Chriſt.

The Propoſitions.

1. *Baptiſm* is a Sign of Profeſſion, and Mark of Difference, whereby *Chriſtians* are diſcerned from other men, that be no *Chriſtians.*

2. *Baptiſm* is a Sign, or Seal of the Regeneration, or New-Birth of *Chriſtians.*

3. Infants, and young Children, by the Word of God, are to be baptized.

Propoſition I.

Baptiſm *is a Sign of Profeſſion, and Mark of Difference, whereby* Chriſtians *are diſcerned from other men, that be no* Chriſtians.

The Proof from Gods Word.

HOW the *Sacraments* are Tokens; and therefore that *Baptiſm* is a Sign of the true *Church*, which be *Chriſtians*, it is apparent from Gods Word in the fifth *Propoſition* of the nineteenth *Article* afore-going; and the ſame do the *Churches* of God acknowledge [a].

[a] Conf. Helv. 1. art. 20. & 2. cap. 19, 20. Baſil. art. 5. ſect. 2. Gal. art. 35. Belg. art. 34. Auguſt. art. 13. Saxon. art. 12.

The Errours, and Adverſaries unto this Truth.

This declareth us to be found *Chriſtians*, and

Not *Nazarens*, who were, with the *Jews circumciſed*, and *baptized* with *Chriſtians*, and ſo (as *Hierom* writeth of them) were neither *Jews*, nor *Chriſtians*.

[b] D. Hieron. in Epiſt. ad Aug. de Hæreſ.

Not *Manicheans*, which baptize not any [b].

[b] D. Auguſt.

Not *falſe Chriſtians* [c], or *Marcionites* [d], which did baptize the *living* for the *dead*. Which *Marcionites* alſo denied *Baptiſm* unto all married Perſons, and baptized none, but *perſons ſingle*, *Virgins*, *Widows*, and *Women divorced* from their Husbands [e].

[c] 1 Cor. 15.
[d] Tertul. contra Marc. lib. 4.
[e] Tertul. ibid.

Not *Origeniſts*, who maintain a *Baptiſm* by *fire*; as alſo that after the Reſurrection of our Bodies we ſhall have need of *Baptiſm* [f].

[f] Origen. in Luc. Hom. 14.

Not of *Matthew Hamants* Opinion, (that *Norfolk Heretick*) which ſtood in it to the death, that *Baptiſm* is not neceſſary in the *Church* [g].

[g] Holinſh. Chr. fol. 1299.

Not *Anabaptiſts*, which number *Baptiſm* among things indifferent, and ſo to be uſed, or refuſed, at our diſcretion [h].

[h] Bulling. contra Anabapt. lib. 2. cap. 4.

Not *Familiſts*, which ſay, there is no true *Baptiſm*, but onely among themſelves [i].

[i] H N. 1. Exhort. cap. 7.

Not *Papiſts*, who both baptize *Bells* and *Babels*, as afore hath been ſhewed, *Art.* xxv. *Prop.* 10. and alſo make the *Vow*, and *Profeſſion* of the *Monachal*, or life of a *Monk*, as good a Token of *Chriſtians*, as *Baptiſm* [k].

[k] T. Aquinas, 2. 22. de Ingr. Relig. p. 119.

Proposition II.

Baptism *is a Sign, or Seal of the Regeneration, or New-Birth of* Christians.

The Proof from Gods Word.

Baptism by St *Paul* is called the *Washing of the New-Birth* [a], by others the *Sacrament of the New-Birth*, to signifie how they, which rightly (as all do not) receive the same [b], are ingrafted into the Body of *Christ* [c], as by a Seal be assured from God, that their sins be pardoned, and forgiven [d], and themselves adopted for the Children of God [e], confirmed in the Faith [f], and do increase in Grace, by virtue of Prayer unto God [g].

And this is the constant Doctrine of all *Churches, Protestant* and *Reformed* [h].

[a] Titus 3. 5.
[b] See afore, Art 25, Prop 11.
[c] 1 Cor. 12. 13.
[d] Acts 2 38.
[e] Titus 3. 5.
[f] Mark 16. 16.
[g] Acts 2. 41. 42.
[h] Conf. Helv. 1. art. 21, & 2. cap. 20. Bohem. cap. 12. Gal. art. 35. Belg. art. 34. Augustana, art. 9. Saxon. art. 13. Wittemb. cap. 10. Suevica, cap. 19.

The Errours, and Adversaries unto this Truth.

But no part of the *true Church* thinketh, as did many old *Heriticks, viz.* that

The *baptized* by the *Orthodoxal Ministers* are to be *rebaptized*; as said the *Novatians* [a].

Original sin is not pardoned in *Infants*, as said the *Pelagians*, because they have no such sin in them at all [b].

Onely sins *past*, and not sins *future*, or not *yet committed*, are by *Baptism* cleansed; as the *Messalians* held [c].

Being once baptized, we can no more be tempted; as thought the *Jovinians*: which was the Error also of the *Pelagians* [d].

The *Baptism* of *Water* is now ceased; and the *Baptism* of *voluntary Blood* by *whipping* is come in place thereof, without which none can be saved: as the *Flagellators* published [e].

We also condemn the Opinion

Of the *Russes*, that there is such a necessity of *Baptism*, as that all, that die without the same, are damned [f].

[a] Cyp. ad Job.
[b] D. August. de pec. mer. lib. c. 20.
[c] Theod. Dimider. cap. de Bap.
[d] Magd. Eccles. Hist. Gent. 4. cap. 5. fol. 381.
[e] Gerson. Tract contra Flagel.
[f] Russia. Com. weal chap. 23. pag. 98. b.

Alſo of the *Banniſterians*, which ſay, that the water at *Baptiſm* is not Holy in reſpect, and that it is applied to an Holy Uſe; and that the ordinary, and common Waſhings among the *Turks* and *Jews*, is the ſame to them, that *Baptiſm* is to us [g].

[g] Banniſter's Errors, Printed by T. Man.

Likewiſe of the *Family of Love*, which conceive baſely of this *Sacrament*, calling it, in deriſion, *Elementiſh Water*; and *of no better validity, or virtue, than common Water* [h].

[h] H. N. Evang. c. 19. ſect. 5, 6.

Alſo the *Anabaptiſts*, who aſcribe no more unto *Baptiſm*, than unto any other thing, civilly diſcerning one Man from another: and ſay, that the *Sacraments* of the *New Teſtament* are no Inſtruments to raiſe, or confirm Faith [i].

[i] Althemar. Concil. loc. pugnan. loc. 131.

And laſtly, of the *Papiſts*, who maintain, that

Baptiſm ſerveth to the putting away of *Original ſin* only [k].

[k] D. Tho. de ſacr. Altaris.

Baptiſm bringeth Grace, even *ex opere operato* [l].

[l] Teſt. Rhem. Ann. Gal. 3, 27.

Propoſition III.

Infants, and young Children, by the Word of God, are to be baptized.

The Proof from Gods Word.

ALthough by expreſs Terms we be not commanded to baptize young Children: yet we believe they are to be baptized, and that for theſe, among other, Reaſons.

1. The *Grace* of God is *Univerſal*, and perteineth unto all: Therefore the *Sign*, or *Seal* of *Grace* is *Univerſal*, and belongeth unto all, ſo well *young*, as *old*.

2. *Baptiſm* is unto us, as *Circumciſion* was unto the *Jews*: But the *Infants* of the *Jews* were circumciſed: Therefore the Children of *Chriſtians* are to baptized.

3 Children belong unto the Kingdom of Heaven [a], and are in the *Covenant*: Therefore the *Sign* of the *Covenant* is not to be denied them.

[a] Mat. 13, 14.

4. *Chriſt* gave in Commandment, that all ſhould be baptized [b], Therefore *young Children* are not to be exempted.

[b] Mat. 28, 19.

5. *Chriſt*

5. *Christ* hath shed his Bloud as well for the washing away the sins of *Children*, as of the *elder* sort; Therefore it is very necessary, that they should be partakers of the *Sacrament* thereof.

All *Christian Churches* allow of the *Baptism* of *Infants* [c]. [c] Conf. Helv. 1. art. 21, and 2. cap. 20. Bohem. cap. 12. art. 35. Belg. art. 34. August. art. 9. Saxon. art. 13. Wittemb. cap. 10. Suevica, cap. 17.

The Adversaries unto this Truth.

The Premises declare, that

They slander us, which say, that all *Protestants* deny the *Baptism* of *Children* to be necessary, and this is *Runnagate Hill's* Report [a]. [a] Hills Quart. Reas. 14.

They err, which oppugn this Truth; as do many persons, but not after one and the same sort. For

Some utterly deny, that *Infants*, or *young Children*, are to be baptized: so did the *Pelagians* [b], the *Heracleans*, and the *Henricians* [c], and so do the *Anabaptists*, whereof said some, how *Baptism* is the invention of *Pope Nicholas*, and therefore naught [d]: others, that *Baptism* is of the *Devil*; so thought *Melchior Hoffman* [e], so also do the *Swermerians*, (a *Sect* among the said *Anabaptists*,) the *Servetians* [f], and the *Family of Love*, which doth hold, that none should be baptized, until he be thirty years old [h]. [b] D. August. de Verb Apost. de Bap. parv. [c] Magdeburg. Eccles. Histor. Cent. 12. c. 5. [d] Bulling. contra Anab. l. 1. [e] Ib. l. 2. c. 13. [f] Althamer. Conciliat. locorum pug. loc. 131. [g] Epist. Minist. Bern. in Calv. Epist. fol 118. [h] Displ. H. 7. a.

Others refuse to baptize not all, but some *Infants*. So denied is *Baptism* by the *Barrowists* unto the seed of *Whores*, and *Witches* [i]; by the *Brownists* unto the children of *open sinners* [k]; by the *Disciplinarians* unto their Children, which subject not themselves (as *Dudly Fenner* saith) unto the Discipline of the Church, or obey not the *Presbyterial Decrees*. [l] [i] Bar. Disc. p. 9.

[k] Giffords reply. [l] *Sacramentorum autem primum pro naturâ suâ administrari debet vel Infantibus, vel Adultis. Infantibus autem iis, qui sunt liberi eorum, qui sunt intra. Intra autem, qui Ecclesiæ συντάξια se subjiciunt.* D. Fenner, lib. 5. Theol. cap. ult.

Others allow the *Baptism* of *Infants*, yet think those *Infants* not lawfully baptized, which are baptized either by the now *Ministers* of the *Church* of *England*; as the *Brownists* do think [m]; or by *Protestant Ministers*, as the *Papists* are of mind, [m] R. A. Confut. of Brow. p. 113.

mind, witness their *rebaptizing of Infants* in *France*, and in the *Netherlands* [n]: or by *unpreaching Ministers*, as the *Disciplinarian Puritans* do hold [o].

And others are of Opinion, that none are to be baptized, which believe not first.

Hence the *Anabaptists*; *Infants believe not: therefore be not to be baptized.* Hence the *Lutherans* [p]; *Infants do believe: therefore to be baptized.*

[n] See afore, Art. 25. Prop. 8

[o] See Art. 26. Proposition 1.

[p] *Declarentubinam legerint, tam necessariò esse copulandam cœlestis verbi prædicationem cum administratione Sacramenti, ut nisi concio habeatur, renascentium lavacro Infans adspergi non possit?* Querim. Eccl. p. 80. Heshus, de 600. ar. Pontif. lo. 16.

ARTICLE XXVIII.

Of the Supper of the Lord.

The Supper *of the* Lord *is not onely* 1 *a sign of the Love that* Christians *ought to have among themselves, one to another; but rather* 2 *it is a* Sacrament *of our Redemption by* Christs *death: Insomuch, that to such, as rightly, worthily, and with Faith receive the same, the* Bread, *which we break, is a partaking of the Body of* Christ; *and likewise the* Cup *of Blessing is a partaking of the Blood of* Christ. 3 Transubstantiation *(or the change of the substance of Bread, and Wine) in the* Supper *of the* Lord *cannot be proved by Holy Writ, but it is repugnant to the plain words of* Scripture, *overthroweth the nature of a* Sacrament, *and hath given occasion to many Superstitions.* 4 *The Body of* Christ *is given, taken, and eaten in the* Supper, *onely after an heavenly, and spiritual manner: and the mean, whereby the Body of* Christ *is received, and eaten in the* Supper, *is Faith.* 5 *The* Sacrament *of the* Lords Supper *was not by* Christs *Ordinance reserved, carried about, lifted up, or worshipped.*

The

The Propositions.

1. The *Supper* of the *Lord* is a Sign of the Love, that *Christians* ought to have among themselves.

2. The *Lords Supper* is a *Sacrament* of our Redemption by *Christs* death, and to them, which receive the same worthily, by Faith, a partaking of the Body, and Bloud of *Christ*.

3. The Bread, and Wine in the *Lords Supper*, be not changed into another substance.

4. The Body of *Christ* is given, taken, and eaten after an heavenly and spiritual, not after a carnal sort.

5. To reserve, carry about, lift up, or worship the *Sacrament* of the *Lords Supper*, is contrary to the Ordinance of *Christ*.

Proposition 1.

The Supper *of the* Lord *is a sign of the Love, that* Christians *ought to have among themselves.*

The Proof from Gods Word.

THE *Supper* of the *Lord* is a token of the Love, that *Christians* ought to have among themselves. For which cause it is called the *Lords Table* [a], *The Lords Supper* [b], a *Communion* of the Body of *Christ*; and they, that partake thereof, though they be *many*, yet are but *one Bread*, and *one Body* [c].

This is the Doctrine of all *Christian Churches* [d].

[a] 1 Cor. 10. 21.
[b] 1 Cor. 11. 20.
[c] 1 Cor. 10. 16, 17.
[d] Conf. Helv. 2. cap. 21. Basil. art. 6. Bohem. cap. 13. Belg. art. 35. Saxon. art. 14. Suevica, cap. 18.

The Errours, and Adversaries unto this Truth.

So think not those men, who either, with *Heretick Hamant*, deny the use of the *Lords Supper* to be necessary [a], or with the

[a] Holin. Chron. fol. 1299.

the *Rhemists* rail on it, and the *Protestants*, that use the same, calling it, *A profane*, and *detestable Fable*, *The Cup of Devils* [b].

[b] Test. Rhem. Annot. 1 Cor. 10. 21.

Proposition. II.

The Lords Supper *is a* Sacrament *of our Redemption by* Christs *death, and to them, which receive the same worthily, by Faith, a partaking of the Body, and Bloud of* Christ.

The Proof from Gods Word.

THE *Sacrament* of the *Lords Supper* is to all *Christians* a *Sacrament* of our Redemption by *Jesus Christ*. For This is my Bloud of the New Testament, which is shed for many, for the remission of sins [a]; this is my Body, which is given for you, *&c.* This Cup is the New Testament in my Bloud, which is shed for you; *saith our Saviour* [b].

[a] Mat. 26. 28.

[b] Luke 22. 19, 20. Mark 14. 24. 1 Cor. 11. 24.

And to such, as receive the same worthily [c], and by Faith [d], it is the partaking of the Body, and Bloud of *Christ* [e].

[c] 1 Cor. 11. 28, *&c.*

[d] 2 Cor. 13. 5.

This is a Truth openly both maintained, and testified by the neighbour *Churches* [f].

[e] 1 Cor. 10. 16, 17. [f] Confess. Helvet. 1. art. 22. & 2. cap. 21. Basil. art. 6. Bohem. cap 13. Gal. art. 37. Belg. art. 35. August. touching the Mass. art. 1, 3. Saxon. art. 14. Wittemb. cap. 19. Suevica, cap. 19.

Errours, and Adversaries unto this Truth.

Diversly hath this *Proposition* been oppugned. For Some, either denying, or not acknowledging the benefit of so heavenly a *Sacrament*, do say, how It is to be received onely for obedience sake to the *Princes* commandment, but is of none effect to the perfect ones. An Opinion of the *Familists* [a]. It doth neither good, nor hurt to the Receivers. The *Messalians* Error [b]. It doth much hurt, and no good, to participate the *Lords*

[a] Loon. Ramf. Conf. an. 1580.

[b] Theodoret. Eccles. Hist.

Supper

Supper among *Proteſtants*, ſay the *Papiſts* [c].

[c] What can the *Proteſtant Churches* afford you? *&c.* the *Communion*? O poiſoned Cup! better it were for you to eat ſo much *Rats-Bane*, than that polluted Bread: and to drink ſo much Dragons Gall, or Vipers Bloud, than that ſacrilegious Wine. *Garniſh of the Soul*, &c. Printed at *Antwerp*, *anno* 1596. by *Foach. Tro.*

It is no Sign aſſuring us, that all our ſins through *Chriſt* are pardoned. For onely *venial*, and *mortal* Sins are thereby remitted [a], and we muſt always doubt of the forgiveneſs of our ſins [b]; ſay the ſame *Papiſts*.

[a] Catec. Trid. [b] Concil. Trid. Seſſ. 6. Cap. 9.

Others do teach, that

It can profit ſuch, as have no Faith, as *Babes*, and *Infants*; in which Errors be the *Ruſſians* [f]: yea, the dead *Bodies* of Men [g].

[f] Alex. Guag. de Relig. Moſc. pag. 268. [g] Concil. Carthag. 3. Can. 6.

It can benefit ſuch as receive it not at all, if on their behalf it be adminiſtred; as Perſons abſent, upon the Seas, in the Wars, yea, and *dead*, and preſent too, when yet they participate not, but the *Prieſt* for them. Theſe Errors the *Papiſts* defend.

Propoſition III.

The Bread, *and* Wine *in the* Lords Supper, *be not changed into another Subſtance.*

The Proof from Gods Word.

Tranſubſtantiation, or the change of the ſubſtance of *Bread*, and *Wine* in the *Supper* of the *Lord*, we do utterly deny; and the Reaſons moving us thereunto, are, for that it is repugnant to the plain words of the *Scripture*. For,

I will not drink henceforth of this Fruit of the Vine, ſaith our Saviour *Chriſt* [a]. Which Fruit had it really been either the *Bloud*, or, by way of concomitance, the very *Body*, and *Bloud* of *Jeſus Chriſt*, then our Lord had eaten himſelf, which is not onely blaſphemous to be ſpoken, but alſo impoſſible to be done, and directly againſt the Word of God, where commandment is often given, that the *Bloud with fleſh* (not of *Beaſt*, much leſs of *Man*) muſt not be eaten [b].

[a] Mat. 26. 29. Mark 14. 25.

[b] Gen. 9. 4. Levit. 17. 14.

The Heaven must contain Jesus Christ, *until the time, that all things be restored*, saith St *Peter* [c]. If *Christ* therefore *corporally*, according to his *Humanity*, be in *Heaven*, then is he not in the *Sacrament*.

[c] Acts. 3. 21.

As often as ye shall eat this Bread (not *Christ* his real Body) *and drink this Cup* (not the real Bloud of *Christ*) *you shew the Lords death till he come*; saith St *Paul* [d]. Therefore he is not come; which he must be, being under the *forms* of *Bread*, and *Wine*.

[d] 1 Cor. 11. 20.

Transubstantiation besides overthroweth the *nature* of the *Sacrament*. For where there is no *Element*, there can be no *Sacrament*. Because Gods Word, coming unto the *Element*, maketh a *Sacrament*.

Finally it hath been the occasion of much *Superstition*, and *Idolatry*. For from hence proceeded the *Reservation* of the *Transubstantiated Bread* for sundry *superstitious* purposes: hence the *Adoration* of the *Bread*, even as *God* himself, and that both of *Priest*, and *People*: hence the carrying about, in pompous *Procession*, of the *Wafer-God*, and hence the *Popish Feast* called *Corpus-Christi*-day.

The right consideration hereof hath moved all the *Churches Reformed* to shew their detestation hereof, both by their *Sermons*, and *Writings* [e].

[e] Conf. Helv. 1. art. 22. & 2. cap. 21. Basil. art. 6. Bohem. c. 13. Wittemb. c. 19.

The Adversaries unto this Truth.

Abominable therefore be the *Popish* Errors, *viz.* that

In the *Eucharist* there is not the Substance of *Bread*, and *Wine*, but onely the meer *Accidents*, and *Qualities* [a].

[a] Concil. Trid. Sess. 3. Can. 3.

Substantially, and *really* the *Body* and *Bloud*, together with the *Soul* and *Divinity* of our Lord *Jesus Christ*, and therefore whole *Christ*, is contained in the *Sacrament Eucharistical* [b].

[b] Test. Rhem. An. Mat. 26. 26

Under each kind, and under every part of each kind severally, whole *Christ* is comprised [c].

[c] Concil. Trid. Sess. 3. Ca. 3. Vasq. Cat. c. 4.

After the *Consecration* in the wonderful *Sacrament* of the *Eucharist*, the *Body* and *Bloud* of our Lord *Jesus Christ* is; and

and that not onely in the *use*, while it is taken, but *before* also, and *after* in the *Hosts*, or *Consecrated pieces*, reserved, or remaining after the *Communion* [d].

In the Holy *Sacrament*, *Christ*, the onely-begotten Son of God, is to be adored with the worship of *Latria* [e].

Marcus also, that detestable *Heretick*, held, that the *Wine* of the *Lords Supper* was converted into *Bloud* [f].

[d] Conc. Trid. Sess. 3. Can. 4.
[e] Concil. Trid. Sess. 3. Can. 5.
[f] Epiphan. Hæres. 34.

Proposition IV.

The Body of Christ *is given, taken, and eaten after an heavenly, and spiritual, not after a carnal sort.*

The Proof from Gods Word.

THE *regenerate* have in them a double Life, one *carnal*, the other *spiritual*.

The Life *carnal*, and *temporary*, they brought with them into this World: the *spiritual* was given unto them afterward in their *second Birth* through the Word [a].

[a] 1 Pet. 1. 23.

The Life *carnal*, and *corporal* is common to all men, good, and bad, and is maintained, and is preserved by *earthly*, and *corruptible Bread*, common also to all, and every man: the Life *spiritual* is peculiar onely to Gods Elect; and is cherished by the *Bread of Life*, which came down from Heaven, which is *Jesus Christ* [b], who nourisheth, and susteineth the *spiritual Life* of *Christians*, being received of them by *Faith* [c];

[b] John 6. 51.
[c] John 6. 35.

Which *spiritual Bread* that he might the better represent, he hath instituted *earthly*, and *visible Bread*, and *Wine*, for a *Sacrament* of his *Body*, and *Bloud*. Whereby he doth testifie, that as verily, as we receive the *Bread* with the *Hands*, and chew the same with the *Teeth*, and *Tongue*, to the nourishing of this *Life temporal*: even so by *Faith* (which is in place of *Hands*, and *Mouth* to the *Soul*) we verily receive the *true Body*, and the *true Bloud* of *Christ*, our onely *Saviour*, to the cherishing of the *spiritual Life* in our *Souls*.

And herein there is a goodly consent with the most of the *Reformed Churches*, and us [d].

[d] Con. Helv. 1. art. 22. & 2. c. 21. Basil. art. 6. Bohem. c. 13. Gal. art. 36. Belg. art. 35.

The Adversaries unto this Truth.

Jointly we withstand the adversaries thereof whosoever; as The *Capernaites*, which thought the Flesh of our Lord might be eaten with *corporal* Mouths.

The *Synusiasts*, or *Ubiquitaries* [a], which think the Body of *Christ* so is present in the *Supper*, as his said *Body*, with *Bread*, and *Wine*, by one, and the same Mouth, at one, and the same time, of all, and every Communicant, is eaten *corporally*, and received into the Belly.

[a] *Aliqui μετουσίασιν fugimus, sed in cognatum delabimur συνουσίασιν, pani & vino substantiam quidem relinquendo, sed corporale* Christi *corpus ita coadunando, ut substantia substantiam vel localiter, vel definitivè vel repletivè, vel omnibus istis modis simul contineat: quod ipsum profectò nil est aliud, quàm* Transubstantiationis *quoddam quasi involucrum, &c.* Jezler. *De Diutur. bellis Euchar. pag.* 18. a.

The *Metusiasts*, and *Papists*, which believe, the Substance of *Bread*, and *Wine*, is so changed into the Substance of *Christ* his *Body*, as nothing remaineth but the *real Body* of *Christ*, besides the *accidents* of *Bread*, and *Wine* [b].

[b] After Consecration there is neither Bread, nor Wine, left in this Sacrament; *saith* Vaux *in his Catech.* By virtue of the words of *Consecration*, the substance of *Bread* is turned, and changed into the very *Body* of *Christ*; and the substance of *Wine* is turned into the *Blood* of *Christ*, the *Holy Ghost* working by a *Divine power*. So that *Christ* is wholly under the form of *Bread*; and in every part of the *Host*, being broken, *Christ* is wholly; also under the form of *Wine*, and every part thereof, being separated, *Christ* is wholly. *Canis. Catech. c.* 4. Romanenses *introduxerunt μετουσίασιν, vos* (Lutherani) *συνουσίασιν, ejus sororem, & plurimorum errorum matrem, πανταχότητα.* Jezler. De Diutur. bellis Euchar. pag. 31. b.

The *Symbolists*, *Figurists*, and *Significatists*, who are of opinion, that the *Faithfull* at the *Lords Supper* do receive nothing but *naked*, and *bare Signs*.

Proposition V.

To reserve, carry about, lift up, or worship the Sacrament *of the* Lords Supper, *is contrary to the Ordinance of* Christ.

The Proof from Gods Word.

THE true, and lawfull use of this *Sacrament* hath been afore set down: and there it may suffice us to be remembred, how the *Lords Supper* was ordained, that the *Bread* should onely be

be broken, and eaten [a], the *Cup* ſhould onely be given, and drunken [b], and all this is done in remembrance of *Chriſt* [c].

And ſo alſo teſtifie the *Churches Reformed* [d].

[a] Mat. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 10. 16.

and 11. 2. [b] Matth. 26. 27. Mark 14. 23. Luke 22. 17. 1 Cor. 11. 25. [c] Luke 22. 19. 1 Cor. 11. 24, 25. [d] Conf. Helv. 2. cap. 21. Baſil. art. 6. Bohem. cap. 13. Auguſt. de Miſſa, art. 1. Saxon. art. 14. Wittemb. cap. 19.

The adverſaries unto this truth.

But, contrary to the inſtitution of *Chriſt*, the *Papiſts* abuſe this Holy *Sacrament*. For

They reſerve the ſame; and not onely ſo, but take it to be a Catholick, a pious, and neceſſary *Cuſtom*, ſo to reſerve it [a]; And beſides, they think every piece, and particle of the *Sacrament* ſo reſerved, is the very *Body* of *Chriſt* [b].

[a] Concil. Trid. Seſſ. 3. Can. 6.

[b] Ibid. Can. 4.

They carry it about, both unto *ſick folks*; hence ſaith the *Feſtival* [c], *As often as any man ſeeth that Body at Maſs, or born about to the Sick, he ſhall kneel down devoutly, and ſay his* Pater noſter, *or ſome other good Prayer in worſhip of his Sovereign Lord.*

[c] Feſtival, 4. Sermons, fol. 159. b.

And alſo through *Cities*, and *Towns*. For whenſoever the *Pope* goeth any Journey, the *Sacramental Bread* is carried before him on an ambling *Jennet*; as the *Perſian* Kings have before them carried their *Orſmada*, or *Holy Fire* [d].

[d] See *Ceremon. Pontif.* lib. 1.

When the *Pope* goeth from one People to another, he ſendeth before him, yea, and ſometime a day, or two days journey, his *Sacrament* upon an Horſe, carrying at his neck a little *Bell*, accompanied with the ſcum, and baggage of the *Roman* Court. Thither go the Diſhes, and Spits, old Shoes, Caldrons, and Kettles, and all the Scullery of the *Court*, Whores, and Jeſters. Thus the *Sacrament* arriveth, with this honourable Train, to the place whither the *Pope* is to come: it there waiteth his coming; and when the Maſter is known to approach near the People, it goeth forth to receive him. So *Cypr. Valera*, a *Spaniard*, in his Treatiſe *of the Pope, and his Authority*. pag. 17.

In *Spain*, even at this day, in the time of the Peace between the two mighty Kings of *Great Britain*, and *Spain*, thoſe *Engliſh* men, as meeting the *Sacrament* in the Streets, will neither do reverence thereunto, nor go aſide, nor turn into ſome houſe, do fall in o the danger of the not *holy*, but *bloudy Inquiſition* [e].

[e] Act of the Peace, *&c. anno* 1604. art. 2. in the end touching a *Moderation &c.*

They *worſhip* it, and for the ſame have ordained a certain ſet, and ſolemn *Feaſt*, called *Corpus-Chriſti*-day, on which the *Sacrament* is born about, lifted up, and moſt *idolatrouſly* adored [f].

[f] Concil. Trid. Seſſ. 3. Can. 3.

ART.

ARTICLE XXIX.

Of the Wicked, which eat not the *Body*, and *Bloud* of *Christ*, in the uſe of the *Lords Supper*.

The Wicked, and ſuch as be void of a lively Faith, although they do carnally, and viſibly preſs with their teeth (as St Auguſtine *ſaith) the* Sacrament *of the* Body, *and* Bloud *of* Chriſt; *yet in no wiſe are they partakers of* Chriſt, *but rather, to their condemnation, do eat, and drink the Sign, or Sacrament of ſo great a thing.*

The Propoſition.

The Wicked, and ſuch as be void of a lively faith, eat not the Body, *nor drink the* Bloud *of* Jeſus Chriſt, *in the uſe of the* Lords Supper.

The Proof from Gods Word.

SAint *Paul* doth ſhew, how the *Supper* of the *Lord* is received of ſome worthily, which do examine, and judge themſelves [a], and diſcern the *Lords Body* [b], as alſo do abſtein from the Table of *Devils* [c]. How theſe do participate of the *Body*, and *Bloud* of *Chriſt*, it hath already been ſhewed in the laſt-mentioned *Articles Propoſit.* 4.

[a] 1 Cor. 11. 28.
[b] Ibid. 29.
[c] 1 Cor. 10. 21.

Again, of others the ſame is unworthily received [d]; that is to ſay, which do not examine themſelves, nor judge [e], neither diſcern the *Lords Body* [f], and do communicate at the Table of the *Lord*, and at the Table of *Devils* [g]. Theſe may receive the *Sacrament*, but not the *true Body* of *Chriſt*. The Reaſons be; for that

[d] 1 Cor. 11. 27, 29.
[e] Ibid. 28, 31.
[f] Ibid. 29.
[g] 1 Cor. 10. 21.

They lack the *Wedding-Garment* [h], which is Faith, and the righteouſneſs of *Chriſt*.

[h] Matth. 22. 11, 12.

They

They are no Members of the *true Church*, the Head whereof is *Jesus Christ* [i].

They have no promise of heavenly refreshing, because they are without a lively Faith [k].

Therefore they procure unto themselves most heavy punishments [l]; as Diseases, Death, Guiltiness of the Body, and Bloud of *Christ*, and therewith Damnation.

Of this Judgement be other *Churches Christian*, and *Reformed* besides [m].

[i] Ephes. 4. 15. &c.
[k] John 6. 35.
[l] 1 Cor. 11. 27.
[m] Conf. Helv. in the Declaration of the *Lords Supper*. Helv. 2. cap. 21. Basil. art. 6. Bohem. cap. 13. Gal. art. 37. Belg. artic. 37.

The Errours, and Adversaries unto this Truth.

The Adversaries of this Doctrine are

The *Ubiquitaries*, both *Lutheran*, and *Popish*: they saying, the very *Body* of *Christ*, at the *Lords Supper*, is eaten as well of the *wicked* as of the *godly* [a]; these affirming, that all *Communicants*, *bad* and *good*, do eat the *very*, and *natural* Body of *Christ Jesus* [b]; they saying, that the *true*, and *real* Body of *Christ*, *in*, *with*, *under* the Bread, and Wine, may be eaten, chewed, and digested even of *Turks*, which never were of the *Church* [c], and these maintaining, that under the form of Bread, the same *true*, and *real* Body of *Christ* may be devoured of *Dogs*, *Hogs*, *Cats*, and *Rats* [d].

[a] Sturmius, Anti-Pap. 4. par. 1. p. 58.
[b] Tell Rhem. Annot. 1 Cor. 11. 27.
[c] So reporteth *Sturmius* in his Anti-Pap. 4. par. 2. pag. 106.
[d] Alex. Hales, par. 4. q. 45. & D. Thom. par. 3. q. 8. art. 3.

ARTICLE XXX.

Of both Kinds.

The Cup of the Lord *is not to be denied to the Lay-People: for both the parts of the* Lords Sacrament, *by* Christs *Ordinance, and Commandment, ought to be ministred to all* Christian *men alike.*

The

The Propoſition.

The People muſt be partakers not onely of the Bread, *but alſo of the* Wine, *when they approach unto the* Lords Table.

The Proof from Gods Word.

OUR Lord and Saviour *Chriſt* hath ſo inſtituted his *Supper*, as he will have not onely the *Bread*, but alſo the *Cup* to be delivered unto all *Communicants*. So find we in the Word of God, namely,

That the *Bread* muſt be given to *All*, and eaten of *All* [a].
The *Cup* is to be given to *All*, and to be drunken of *All* [b].
Hereunto ſubſcribe the *Churches* [c].

[a] Mat. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 10. 16. and 11. 23, 24, 25. [b] Matth. 26. 27. Mark 25. 23. Luke 22. 20. 1. Cor. 10. 16. & 11. 25.
[c] Conf. Helv. 1. art. 22. & 2. cap. 21. Bohem. cap. 13. Gal. art. 36, 38. Belg. art. 35. Auguſt. de Miſſa, art. 1, 2. Saxon. art. 15. Wittemb. cap. 19. Suevica, cap. 18.

The Adverſaries unto this Truth.

Though it be a Mans Covenant, yet when it is confirmed, no man doth abrogate, or addeth any thing thereunto [a]. What impudency then, yea, what impiety do they ſhew, which alter this Ordinance of God?

[a] Galat. 3. 15.

Some, by *adding* thereto: ſo added was unto the *Bread Cheeſe* by the *Artotarites* [b]; *Blond* by the *Cataphrygians* [c]; the *Seed of Man* by the *Manichees* [d]; unto the *Wine warm Water* by the *Moſcovites* [e].

[b] Epiphan. [c] Philaſtrius. [d] Aug. de Hær. [e] J. Faber. de Relig. Moſcov.

Some by *taking* there-from: ſo the *Eucratites* [f], the *Tatians* [g], the *Serverians* [h], uſe no *Wine* at all; the *Manichees* do miniſter onely the *Bread* [i], the *Papiſts*, though they uſe both kinds, yet they always deny the *Cup* unto the People, and unto the *Prieſts* alſo, when they ſay not *Maſs* [k]; affirming, that

[f] Epiphan. [g] Theodoret. [h] Epiphan. [i] Leo Ser. 4. Quadrageſ. [k] Concil. Trid. Seſ. 5. Cap. 1. & Seſ. 21. c. 1, 2, 3.

The People, participating of the *Cup*, thereby perceive no fruit of *ſpiritual comfort*; but receive to themſelves *damnation* [l].

[l] Cenſura Colon. pag. 289.

It is not by Gods, but Mans Laws, that they perſons communicate

municate, either in *both kinds*, or in *one* [m].

[m] Ibid. p. 283.

Notwithstanding, that *Christ* instituted the *Sacrament* to be received under *both kinds*, and the *Primitive Church* accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the *Laity* but under *one kind* [n].

[n] Conc. Constan. Sess. 13.

Some, by *confounding* the *Elements*. So the *Muscovites* do mingle *Bread* and *Wine* together [o]: and the *Papists* make a mixture of *Wine* and *Water*, maintaining, that *Water*, must be mix'd with *Wine* at the Consecration of the *Bloud* [p]: and then that mixture of *Water* with *Wine* without sin cannot be omitted [q].

[o] Surius, Comment. an. 1501. pag. 31.
[p] Catec. Trid.
[q] Ibid.

Some, by *changing* the *Elements*. So the *Aquarians*, and the *Hydroparastites*, for *Wine*, administred and gave *Water* unto the People [r].

[r] Theodoret.

ARTICLE XXXI.

Of the one Oblation of *Christ* finished upon the *Cross*.

The offering of Christ *once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole World, both* original *and* actual: *and there is none other satisfaction for sin, but that alone. Wherefore the Sacrifices of* Masses, *in the which it was commonly said, that the* Priests *did offer* Christ *for the* quick *and the* dead, *to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.*

The Propositions.

1. The Bloud of *Jesus Christ* once shed for mankind upon the *Cross* is a perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole World.

2. *Sacrifices* of the *Mass* are most blasphemous Fables, and dangerous Deceits.

Proposition I.

The Bloud of Jesus Christ *once shed for mankind upon the* Cross *is a perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole World.*

The Proof from Gods Word.

OF the benefits redounding unto mankind by *Christ* his offering up of himself upon the *Cross*, we have in sundry places afore [a] spoken, and by the Word of God proved him to be the perfect *Redemption* [b], *Propitiation* [c], and *Satisfaction* [d], for all the sins of the whole World, both *original* and *actual*.

[a] See Artic. 1. propos. 4. Article 22. propos. 1, 2. Article 28. propos. 2.

Hereunto the *Churches* of God bear witness [e].

[b] Acts 20. 28. Rom. 5. 6, & 6. Galat. 3. 13. 1 Cor. 6. 20. 1 Pet. 1. 18, 19. [c] Acts 10. 43. Rom. 3. 25. Heb. 9. 12, &c. 28. 1 Joh. 2. 2. 1 Joh. 4. 10. [d] Joh. 1. 29. 1 Pet. 3. 18. 1 Joh. 1. 7. [e] Confess. Helvet. 1. art. 11. & 2. cap. 11, 15. Basil. art. 4. Bohem. c. 6. Gal. art. 13. 16, 17. Belg. art. 20, 21. August. art. 4. Saxon. art. 3. Wittenb. c. 2, 3. Suevic. c. 2, 3.

The Errours, and Adversaries unto this Truth.

Hereby it is evident to the eyes of all godly persons, that accursed be the Errors of them which do affirm, that

From the beginning of the world, until the fifteenth year of the Emperor *Tiberius*, none at all were saved. The Error of *Manes* the *Heretick* [a].

[a] Epiphan.

Mans Body is not capable of Happiness, but the Soul onely; and yet no souls shall be saved, but their own: said the *Marcionites* [b].

[b] D. Iren. lib. 1. cap. 29.

All Men and Women that sin after *Baptism*, are undoubtedly damned. In this Error were the *Montanists* [c], and the *Novatians* [d].

[c] D. Hieron. ad Marcel. lib. 2. [d] D. Cyp. lib. 4. Epist. 2.

Our Salvation is of our selves, so said *Melchior Hoffman*, an *Arch-Heretick* [e].

[e] Bullinger contra Anab. lib. 2. cap. 13.

Man is restored to Grace of Gods meer Mercy, without the means of *Christs* Bloud, Death, and Passion. One of *Mathew Hamants* blasphemous Assertions [f].

The Saviour of *Men* is *Jesus Christ*, a man, and came into the world to save no *Women*, but *Men*, say some *Papists* [g], and redeemed the superior World onely, which is *Man*, saith *Postellus* the *Jesuit* [h]: and yet not all men neither; for St *Francis* hath redeemed so many as are saved since his days, say the *Franciscan Friers* [i].

The *Saviour* of *Women*, from her time till the end of the world, is St *Clare*, affirm some [k]: other *Papists*, as *Postellus* saith, it is one *Mother Jane* [l].

The *Saviour* of *Men* and *Women*, is St *Mary*, through her *Virginity*, say some [m]; is St *Christina*, by her *Passion*, say other *Papists* [n].

There is no sufficient *Sacrifice* yet offered for the sins of the World. One of *Kets* Errors.

Christ hath satisfied, and was offered onely for *original sin*; an Error of *Thomas Aquinas*.

Sins *actual* and *venial*, are taken away by *sacred Ceremonies* [o], by a *Bishops Blessing* [p], by a *Priests Absolution* [q].

Sins *actual* and *mortal*, be remised by a *Pardon* from some *Bishop*, or from the *Pope* of *Rome* [r].

[f] Holinsh. Chr. fol. 1259.
[g] Dial. of Div. & Paup. 6. com.
[h] Jesuits Cat. 1. b. c. 10. p. 28. b.
[i] Conf. S. *Fran.*
[k] P. Mornæus, Tract. de Eccl. c. 9.
[l] Jesuits Catec. 1. b. c. 10.
[m] Dialogue of Dives, & Paup. 6. com. c. 10.
[n] Dionys. Car. de 4. Hom. Novis. art. 50.
[o] Test. Rhem. Annot. marg. pag. 258.
[p] Ibid. Annot. Mat. 19. 12.
[q] Vaux Catec. cap. 4.
[r] See Artic. 22. propos. 2.

Proposition. II.

The Sacrifices of the Mass *are most blasphemous Fables, and dangerous Deceits.*

THE *Papists* deliver how the *Mass* is a *Sacrifice* [a], a *Sacrifice Propitiatory* [b], a Sacrifice propitiatory *for the quick and the dead* [c], the *same* propitiatory Sacrifice that was offered by *Christ* himself upon the *Cross* [d].

[a] Test. Rhem. Annotat. Mat. 24. 15.
[b] Concil. Trid. Sess. 22. Can. 3.
Catech. Trid. de S. Eucharist. [c] Concil. Trid. 1. Ibid. [d] Catech. Trid. ibid.

A *Sacrifice*, in which, by virtue of a few, even five words (mumbled by a *Priest*) *Christ*, even that *Christ* which hung upon the *Cross*, is contained [e].

[e] Concil. Trid. Sess. 3. Can. 4.

A *Sacrifice*, ſerving for *all* Perſons, *quick*, and *dead*, to *purge* them from their *ſins*, to *eaſe* them of their *pains*, to *ſatisfie* for their *puniſhment* [f], and for all neceſſities *corporal* and *ſpiritual* [g].

[f] Concil. Trid. Seſ. 22. Can. 3.
[g] Howl. 7. reaſ.

A *Sacrifice propitiatory* of *Jeſus Chriſt* really offered to God the *Father*, and that often, in the honour of *dead Saints* [h].

[h] Concil. Trid. Seſ. 21. Can. 3. Seſ. 22. Can. 5.

A *Sacrifice*, wherein *Chriſt* is ſo gloriouſly, as it is to be *adored*, even with *divine worſhip*, both of *Prieſt* and *People* [i].

[i] Ibid. Seſ. 3. Can. 5.

A *Sacrifice meritorious* to all men, for whom it is offered, although they be not *living*, but *dead*; not *preſent*, but *abſent*; not endued either with *zeal*, or *knowledge*, but quite deſtitute of *Faith*: and that *ex opere operato* [k].

[k] Albert. Mag. de Sacr. Euch. Howl. 7. Reaſ.

Hereby are we to note, firſt *blaſphemous Fables*. For

It is a *Fable*, that the *Maſs* is a *Sacrifice*, and that *propitiatory*: a *Fable*, that a few words of a *Prieſt* can change *Bread* into a *living Body*, yea, *many Bodies* with their *Souls*, and that of *Jeſus Chriſt*, *God* and *Man*: a *Fable*, that *one* and the *ſame Sacrifice* is offered in the *Maſs*, which was offered on the *Croſs*: a *Fable*, that the ſaid *Maſs* is any whit profitable for the *quick*, much leſs for the *dead*.

Next, *dangerous Deceits*. For hereby men are to believe, that

Creatures may be *adored*; contrary to *Gods Word* [l].

[l] Thou ſhalt not bow to them, nor ſerve them, *Exod.* 20. 5.

Chriſt is often offered; contrary to the *Scripture* [m].

[m] By his own Bloud entred he in once unto the holy place, *&c. Hebr.* 9. 12, *&c.* He was once offered, *Ibid.* 28.

The *Prieſt* offereth up *Chriſt*; contrary to the *Scripture* [n].

[n] He offered up himſelf, *Hebr.* 7. 27.

Sins be forgiven without Bloud; contrary to the *Scripture* [o].

[o] Without ſhedding of Bloud is no remiſſion, *Hebr.* 9. 22.

Chriſt died but *once*, but dieth *daily*; contrary to the *Scripture* [p].

[p] It is appointed unto men, that they ſhall once die, *Hebr.* 9. 27.

Faith is not neceſſary in *Communicants*; contrary to the *Scripture* [q].

[q] Without Faith it is impoſſible to pleaſe God, *Hebr.* 11. 6.

We are to adore *Chriſt*, as always *preſent*; contrary to the *Scripture*, where we are taught to remember him *abſent*: [r]

[r] Luke 22. 19. 1 Cor. 11. 25.

The

The *favour* of *God* by Mony may be purchaſed from a *Prieſt*; contrary to the *Scripture* [r].

All which their Fables and Deceits do tend to the utter abo- liſhing of true Religion. Therefore juſtly have we, and our godly Brethren abandoned the *Maſs* [s].

Accurſed then ſtand thoſe *Papiſts* before God, which take the *Maſs* to be the *Sacrifice* of *Chriſts* Body and Bloud [u], and the only Sovereign Worſhip due to God in his *Church* [x].

[r] 1 Pet. 1. 18, 19.

[s] Conf. Helvet. 1. art. 22. & 2. cap. 19, 21. Baſil. art. 6. Bohem. c. 13. Suevic. c. 19. Belg. art. 35. Auguſt. de Miſſa, art. 13. Saxon. art. 14. Wittemb. cap. 19.

[u] Concil. Trid. Seſſ. 6. Can. 2. & Catech. Trid. de Sacr. Euchar.

[x] Teſt. Rhem. Annot. Mat. 24. 15.

ARTICLE XXXII.

Of the Marriage of Prieſts.

Biſhops, Prieſts and Deacons 1 *are not commanded by Gods Law, either to vow the eſtate of ſingle life, or to abſtain from Marriage: therefore it is lawfull alſo for them;* 2 *as for all other* Chriſtian *men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.*

The Propoſitions.

1. By the Word of God it is lawfull for *Biſhops*, and all other Eccleſiaſtical Miniſters, to marry at their own diſcretion.

2. It is lawfull by the Word of God for all *Chriſtian* Men and Women, to marry at their own diſcretion in the fear of God.

Propoſition 1.

By the Word of God it is lawfull for Biſhops, *and all other Eccleſiaſtical Miniſters, to marry at their own diſcretion.*

The

The Proof from Gods Word.

NEither the ſingle, nor the Wedded life is enjoined any man, much leſs any Calling of men, by the Word of God. And that Eccleſiaſtical Miniſters in particular may marry, it is evident both from the Old, and the New Teſtament.

From the Old Teſtament, both by the Commandments given unto the *Prieſts* for the choice of their Wives [a], and by the examples alſo of religious *Prieſts*, as *Aaron* [b], *Eli* [c], *Zacharias* [d], *&c.* and Prophets, which were all married, as it is thought, except *Jeremy*.

[a] Levit. 21. 7.
[b] Levit. 22. 1.
[c] 1 Sam. 3. 13.
[d] Luke 1. 5.

From the New Teſtament, by the words of S[t] *Paul*, who ſaith, A *Biſhop* muſt be the Husband of one Wife; one, that hath children under obedience [e]. An *Elder* muſt be unreprovable, the Husband of one Wife, having faithfull children [f]. *Deacons* muſt be the Husbands of one Wife; and have Wives that be honeſt, not evil-ſpeakers, *&c.* [g]. and by the example of *Peter* [h], *Paul* [i], yea of the Apoſtles [k], who were all married men, *John* the *Evangeliſt* onely except, as ſome think.

[e] 1 Tim. 3. 2, 4.
[f] Tit. 1. 5, 6.
[g] 1 Tim. 2. 11, 12.
[h] Matth. 8. 14.
[i] Philip. 4. 2.
[k] 1 Cor. 6. 5.

All ſincere Churches, and Profeſſors ſubſcribe hereunto [l].

[l] Conf. Helvet. 1. art. 37. & 2. cap. 29. Baſil. art. 1. ſect. 1, 2. Bohem. c. 9, 19. Gal. art. 24. Auguſt. de Abuſu. Saxon. art. 18, 21. Wittemb. c. 21, 26. Suevica, c. 12.

Adverſaries unto this Truth.

And none of Gods Churches, or people be of the mind

Either of the *Vigilantians*, that all and every one of the *Clergy* is neceſſarily to marry, or not to be admitted for a Miniſter [a].

[a] D. Hieron. adverſ. Virgil.

Or of the *Jovinians*, whoſe Elect *Prieſts* might not marry [b],

[b] D. Auguſt. epiſt. 74.

Or of the *Papiſts*, who teach, that

From the Apoſtles time it was never lawfull for *Prieſts* to marry [c].

[c] Major. Clyp. milit. Eccleſ.

The three Orders of *Deacons*, *Sub-Deacons* and *Prieſts* are bound not to marry [d].

[d] Teſt. Rhem. Annot. marg. pag. 571.

After

After *Orders*, to marry it is not lawfull [e]; it is to turn back unto *Satan*, an Apostasie [f].

[e] Ibid. Annot. 1 Tim. 3. 2.

[f] Ibid. Annot. 1 Tim. 5. 15.

None may be a Priest, though he will vow a single life, if he have been a married man [g].

[g] Ibid. Annot. 1 Tim. 3. 2.

For a *Priest* to play the Whore-master, it is less offence, then to take a Wife. This was the Speech of Cardinal *Campeius* [h]. And most famous is the *Romish Clergy* for their unclean, and incontinent life. Hence written is it

[h] Sleid. Com. 1 Tim. 5. 9. l. 4.

Of Pope *Paul* the *Second*,

Anxia testiculos Pauli *ne* Roma *requiras*:
Filia huic nata est; *hæc docet esse marem.*

Of Pope *Innocent* the *Eighth*,

Bis quatuor Nocens genuit puellulos,
Totidem sed & Nocens genuit puellulas,
O Roma, *possis hunc meritò dicere Patrem.*

Of Pope *Alexander* the *Sixth*,

Non spado Alexander *fuerat*, Lucretia *nempe*
Illius conjux, nata, nurúsque fuit.

Of the *Priests*,

Multi vos Sanctos, multi vos dicere Patres,
Gaudent, & vobis nomina tanta placent:
Ast ego vos Sanctos non possum dicere; Patres
Possum, cùm natos vos genuisse sciam.

Of the *Jesuits*,

"With women ye lie not, but with Males rather,
"Speak *Jesuit*, how canst thou be a Father? *&c.* [i].

[i] Jesuits Cat. 2. B. cap. 5. pag. 114. b.

Proposition II.

It is lawfull by the Word of God for all Christian *Men and Women to marry at their own discretion, in the fear of God.*

The Proof from Gods Word.

THE Spirit of God saith unto Men and Women in all Ages; Bring forth fruit, and multiply, and fill the earth [a].

[a] Gen. 1. 27, 28.

Marriage

Marriage is honourable among all men, and the bed undefiled [b].

[b] Hebr. 13.4.

To avoid fornication, let every Man have his Wife, and every Woman have her Husband [c].

[c] 1 Cor. 7. 2.

If they cannot abstain, let them marry [d].

[d] Ibid. 9.

Notwithstanding, in saying, that *Christians* may marry at their discretion, the meaning is not, that any may marry, if they think good, either within the degrees of Kindred and Affinity, prohibited by wholsom Laws; or without the consent of Parents, or of others in the room of Parents, if they be under tuition; or to other ends then God hath prefixed.

So testifie with us the *Reformed Churches* [e].

[e] Conf. Helv. 1. art. 37. & 2. cap. 29. Bohem. cap. 19. Gal. art. 24. August. de Abusu, art. 4, 5. Saxon. art. 18. Wittemb. cap. 21, 26. Suevica, cap. 22.

Errours, and Adversaries unto this Truth.

Greatly hath this truth been crossed, and contradicted. For

[a] Heyden, de Descript. urbis Hierosol. lib. 3.

Some leave it not to men and womens discretion, but compell them, whither they will or not, to marry: so did the *Essenes* [a].

[b] D. Irenæus. [c] D. August. de Hæres. [d] Leg. Epist. 93. cap. 7. [e] Euseb. [f] Epiphan. [g] Philastr. [h] Epiphan.

Some utterly do condemn marriage, as did the *Gnosticks* [b], the *Hieracites* [c], the *Priscillianists* [d], the *Montanists* [e], the *Saturnians* [f], the *Aerians* [g], the *Apostolicks* [h].

Some allow of the wedded life: yet not in all sorts of persons. For

[i] Test. Rhem. An. 1 Tim. 5. 9. [k] See above Art. 25. Pro. 8.

The *Papists* forbid all the Clergy-men to marry [i]: as also all God-Fathers, God-Mothers, and whosoever be of spiritual kindred [k].

[l] Magd. Eccles. Hist. Cent. 12. cap. 25.

Some will have none to marry but Virgins, and single persons; as the *Henricians* [l].

[m] D. August. de Hæres.

Some condemn all iteration of marriage, or twice marrying, the husband or wife being dead; such Hereticks were the *Catharans* [m], *&c.*

[n] D. Irenæus. [o] Hist. David. Georgii.

Some would have women, though married, to be all common, as the *Nicolaitans* [n], and *David-Georgians* [o].

Some will not marry according to Gods Ordinance, but think

think, that *one Man*, at one and the same time, may have *many Wives*. In which Errour were the *Hermogenians* [p], and are the *Ochinites* [q].

[p] Tert. adverſ. Hermogen.
[q] Beza, epiſt. 10, 11.

ARTICLE XXXIII.

Of *Excommunicate* Perſons, how they are to be avoided.

That Perſon, 1 *which by open denuntiation of the* Church *is right cut off from the Unity of the* Church, *and* Excommunicated, *ought to be taken of the whole multitude of the Faithfull, as an* Heathen, *and* Publican; 2 *untill he be openly reconciled by Penance, and received into the* Church *by a Judge, that hath authority thereto.*

The Propoſitions.

1. The perſon that is rightly by the *Church Excommunicated*, is of all the Faithfull to be taken for an *Heathen*, and *Publican*.

2. An *Excommunicate* Perſon, truly repenting, is to be received into the *Church* again.

Propoſition I.

The Perſon that is rightly by the Church Excommunicated, *is of all the Faithfull to be taken for an* Heathen, *and* Publican.

The Proof from Gods Word.

THE moſt ſevere and uttermoſt puniſhment, that the *Viſible Church* can inflict upon the wicked and ungodly of this

World, *is Excommunication*; which is a part of *Discipline* to be exercised, and that upon urgent occasions, and it is commended unto the *Church* even by God himself, who in his Word hath prescribed,

1. Who are to *Excommunicate*; namely, such as have authority in the *Church* [a].

2. Who are to be *Excommunicated*, even two sorts of men, whereof the one *pervert* the *sound Doctrine* of the Truth; as did *Hymenæus*, and *Alexander* [b]; the other be *defiled* with *notorious wickedness*; as that notorious Person at *Corinth* was [c].

The *manner* of proceeding in *Excommunication*, namely; first by gentle *Admonition*, and that once or twice given [d], with the *Spirit of meekness* [e], even as to a *Brother* [f], if the fault be not notoriously known: and next by *open Reprehension* [g], afterward by the *publick Censure* of the *Church*, to put him from the company of the *Faithfull* [h], to deliver him unto *Satan* [i], and to denounce him an *Heathen*, and a *Publican* [k], if none *Admonitions* will serve, and the *Crime* and *Persons* be very offensive.

A Man so cut off from the *Congregation*, and *Excommunicated*, is of every godly Professor to be avoided [l]; and not to be *eaten* withall [m], not to be *companied* withall [n], nor to be *received into house* [o].

This *Censure* is had in great reverence and estimation among the Faithfull Servants of God [p].

a Mat. 18 17. 1 Cor. 5. 4, 5. 2 Cor. 2. 13, 14 1 Tim. 3. 6.
b 2 Tim. 1. 20.
c 1 Cor. 5. 1.
d Tit. 3. 10. Mat. 18. 15.
e Galat. 6. 1.
f 2 Thes. 3. 15.
g 1 Tim. 5. 20.
h 1 Cor. 5. 13.
i Ibid.
k Mat. 18. 17.
l Rom. 16. 17.
m 1 Cor. 5. 11.
n Ibid. 9.
o 2 Joh. 10.
p Conf. Helv. 1. art. 19. & 2. c. 18. Bohem. c. 9. 14. Gal. art. 29, 33. Belg art. 30. Saxon. art. 11, 17. August. de abusu, art. 7. Wittemb. art. 11. Suevic. art. 13.

Errours, and Adversaries unto this Truth.

1. Adversaries unto this Doctrine be they,

Who utterly condemn all *Censures Ecclesiastical*, and so *Excommunication*; saying, how the Wicked are not *Excommunicable*; so did the *Paulicians* [a].

*Heretick*s, holding other points of Religion soundly, for their private and singular Opinions, are to be *Excommunicated*; so the *Pelagians* [b].

a Paulus Diaconus.
b Prosper de Ingratis.

Christians,

Christians, cleaving unto the Foundation, which is *Christ*, are not by *Excommunication* to be thrust out of the *Church*, for any other Errours or Misdemeanours whatsoever. Of which Opinion be sundry Divines of good regard [c].

2. Which allow the *Censure* of *Excommunication*, so it be done,

Not (as with us it is) by *Commissaries*, *Chancellours* [d], or *Bishops* [e]; but in every *Parish* [f]; and that either

B shops are to be obeyed neither when they *cite*, nor when they *Excommunicate*, saith the *Mar-Prelate*, Thes. 46, 82, 83. [f] Demon. of dis. c. 12.

By the *whole Congregation* [g], or by the *Eldership*, and the *whole Church* [h]; or by every *Minister* [i], yea, every *Member* of the *Church* [k]; or finally, if not *by*, yet not *without* the *consent* of his *Pastor*, who is to be *Excommunicated* [l].

3. Which rightly *use* not, but *abuse* the *Censure* of *Excommunication*; drawing the same forth

Against what they list, even against *dead Bodies*, dumb *Fishes*, *Flies*, and *Vermine*, when they have annoyed them. For this the *Papists* are famous, or infamous rather. The *dead Bodies* of *Wickliff*, *Bucer*, *Paulus Fagius*, were *Excommunicated* after they were *dead*, and *buried* [m].

The *Bishop* of *Canaglion*, *Anno Domini*, 1593. very *Catholickly* accused the mute *Fishes* [n].

S[t] *Bernard* denounced the *Sentence* of *Excommunication* against *Flies* [o].

And against whom they please: so the *Apostolicks Excommunicated* all that were *married*, onely for that they were *married* [p]. *Diotrephes* thrust the *Brethren* out of the *Church* [q]. The *Brownists Excommunicate* whole *Cities*, and *Churches*: the *Papists Excommunicate* even *Kings* and *Emperors*. *Queen Elizabeth* of Blessed Memory was *Excommunicated* by three *Popes*, *Pius Quintus*, *Gregory the Thirteenth*, and *Sixtus Quintus*. The *Puritans* misliке, and find great fault, that *Excommunication* is not exercised against *Kings* and *Princes* [r]. *Barrow* saith [s], that a *Prince* contemning the *Censures* of the *Church*, is to be disfranchized out of the *Church*, and delivered over unto *Satan* [t].

[c] Wolf. Musc. Cram. p. 63. Jezler. lib. de diutur. bel. Euchar. p. 73. b.

[d] Sold. of Bar. [e] Assert. Polit. *anno* 1604.

[g] Hunt of the Fox. E. 1. [h] T. C. 1. Rep. p. 145. [i] Answ. to Mr Cartw. Letter pag. 30. [k] Bar. discov. pag. 20. [l] Petition of the 100.

[m] Act. & Mon.

[n] Merc. Gallo. lib. 6. p. 592.

[o] Pet. de Natal. in vita Bernar.

[p] Epiphan. [q] 3 Joh. 10.

[r] Answ. to Mr Cart. let. p. 30. [s] T. C. Rep. 2. [t] Bar. discov. pag. 14.

Also for what things they list, even for *May-games*, and *Robin Hoods* matters; as sometimes it was denounced in *Scotland* by the *new Presbytery* [a]; and for all Crimes which by Gods Law deserve death; and for all things, that to Gods people be scandalous; yea, not onely for all matters Criminal, but also for the very suspicion of Avarice, Pride, *&c.* [x].

4. Lastly, which favour the right and true *Excommunication*, but exercise it not, being bound thereunto.

[a] Surv. of Dis. c. 25. p. 148.

[x] Knox. Order of Excom. in *Scotland*, p. 2.

Proposition II.

An Excommunicate *Person, truly repenting, is to be received into the* Church *again.*

The Proof from Gods Word.

SUndry be the Reasons and Ends, why *Excommunication* is used: as,

That a wicked Liver, to the reproach of the Gospel, be not suffered among the Godly and *Christian* Professors of true Religion.

That many Good men be not evil spoken of, for a few Bad;

That good and vertuous Persons may not be infected, through the continual or much familiarity of the wicked. For, as Saint *Paul* saith, *a little Leaven leaveneth the whole lump* [a].

And that he, which hath fallen, through shame of the world, may at the length *learn to blaspheme no more* [b]; and through *Repentance be saved* [c].

Among all other *Causes* therefore of *Excommunication*, one is, and not the least, that the Person *Excommunicated* may not be condemned utterly; but return unto the Lord by *Repentance*, and so be received again into the *Visible Church*, as St *Paul* willed the *incestuous* man should be [d].

[a] 1 Cor. 5. 6.

[b] 1 Tim. 1. 20.

[c] 1 Cor. 5. 5.

[d] 2 Cor. 2. 7, *&c.*

The Adversaries unto this Truth.

Contrariwise the *Montanists* [a], and the *Novatians* [b], are of Opinion, that so many as after *Baptism* do fall into sin, be utterly damned of God, and therefore be not to find favour at the *Churches* hands.

[a] D. Hieron adv. Marc. l. 2.

[b] D. Cyprian. lib. 4. epist. 2.

ARTICLE

ARTICLE XXXIV.

Of the *Traditions* of the *Church*.

1 *It is not neceſſary, that* Traditions *and* Ceremonies *be in all places one, or utterly like: for at all times they have been divers, and changed, according to the diverſity of Countries, Times, and mens Manners; ſo that nothing be ordained againſt Gods Word.* 2 *Whoſoever through his private judgement, willingly and purpoſely doth openly break the Traditions and Ceremonies of the* Church, *which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that other may fear to do the like) as he, that offendeth againſt the Common Order of the* Church, *and woundeth the Conſciences of the weak Brethren.* 4 *Every Particular, or National* Church *hath authority to ordain, change and aboliſh* Ceremonies *or* Rites *of the* Church, *ordained onely by mans authority, ſo that all things be done to edifying.*

The Propoſitions.

1. *Traditions* or *Ceremonies* are not neceſſary to be like, and the ſame in all places.

2. No private man, of a ſelf-will and purpoſely, may in publick violate the *Traditions* and *Ceremonies* of the *Church*, which by common Authority be allowed, and are not repugnant to the Word of God.

3. *Ceremonies*

3. *Ceremonies* and *Traditions* ordained by the authority of man, if they be repugnant to Gods Word, are not to be kept and observed of any man.

4. Every *Particular* or *National Church* may ordain, change and abolish *Ceremonies*, or *Rites*, ordained only by mans authority, so that all things be done to edifying.

Proposition I.

Traditions *and* Ceremonies *are not necessarily to be like, or the same in all places.*

The Proof from Gods Word.

IF a necessity were laid upon the *Church* of God to observe the *same Traditions* and *Ceremonies* at all times, and in all places, assuredly neither had the *Ceremonies* of the *Old Law* been, as they are now *abolished* [a]; neither would the *Apostles* ever have given such *Presidents of altering* them, upon special reasons, as they have done.

For the said *Apostles* changed the *Times* and *Places* of their *assembling* together; the *People* of God *meeting*, and the *Apostles preaching*, sometimes on the *week* [b], sometimes on the *Sabbath days* [c], sometimes *publickly* in the *Temple* [d], in the *Synagogue* [e], and in the *Schools* [f]; sometime *privately*; in *house after house* [g], and in *chambers* [h], sometime in the *day-time* [i]; sometime in the *night* [k].

Neither kept they the *same* course in the *Ministration* of the *Sacraments*.

For, as occasion was offered, they both *baptized* in *publick Assemblies* [l], and in *private houses* [m], before *many* [n], and when *none* of the *Faithfull*, but the *Minister* onely, and the *party* to be baptized, were present [o]; and ministred likewise the *Supper* of the Lord, in the *day-time* [p], and at *mid-night* [q], in the open *Churches* [r], and in *private houses* [s].

[a] Acts 6. 14. 10. 15. & 15. 1, *&c.* Galat. 2. 3, *&c.* Ephes. 2. 14. Col. 2. 16.
[b] Act. 2. 46, 5. 21.
[c] Acts 13. 14. 17. 2. 18. 4.
[d] Acts 2. 46. 3. 1. 5. 24.
[e] Acts 9. 20. 14. 1. 17. 0. 18. 4.
[f] Acts 19. 9.
[g] Acts 5. 42.
[h] Act. 1. 13, 20. 8. 28, 30, 31.
[i] Act. 2. 46. 3. 1.
[k] Acts 20. 7.
[l] Acts 2. 46.
[m] Acts 10. 33. 10. 27, 28.
[n] Acts 18. 12. 10. 27, 28. [o] Acts 8. 36. [p] Acts 2. 46. [q] Acts 20. 11.
[r] 1 Cor. 11. 17. [s] Acts 20. 7. 2. 46.

So

So nothing therefore be done against the Word of God, *Traditions and Ceremonies*, according to the diversity of Countries, and mens manners, may be changed, and diverse.

Of this judgement with us be all *Reformed Churches* [a]. [a] Conf. Helv. 2. c. 17, 27. Bohem. c. 15. Gal. art. 22. Belg. art. 32. August. art. 15. & art. 7. touching abuses. Saxon. art. 20. Wittemb. art. 35. Suevica, c. 14

The Errours, and Adversaries unto this Truth.

They are greatly deceived therefore, which think, that

The *Jewish Ceremonies*, prescribed by God himself for a time unto the *Jews*, are to be observed of us *Christians*. Such were the *Old Heretick*s, the *false Apostles* [a], the *Cerdonites* [b], the *Cerinthians* [c], and the *Nazarites* [d], and are the *Familists* [e]. [a] Acts 15. [b] Tertul. contra Mar. lib. 4. [c] Philaster. [d] D. Hieron. in Epist. ad Aug. [e] H.N. Evang. c. 14. sect. 5.

The *Traditions*, and namely the *Tradition* and *Ceremony* of the seventh day for the *Sabbath*, and the manner of sanctifying thereof must necessarily be one and the same always, and in all places. Hence the *demi-Jews* and *English Sabbatarians* affirm, first touching the sanctification of the seventh day, how

It is not lawfull for us to use the seventh day to any other end, but to the holy and sanctified end, for which God in the beginning created it [f]. [f] D. B. Sab. doct. 1. p. 4.

So soon as the seventh was, so soon was it sanctified, that we might know, that as it came in with the first man, so must it not go out but with the last [g]. [g] Ibid. pag. 6.

The *Sabbath-day* or *seventh-day* of *Rest*, which hath that commendation of Antiquity, ought to stand still in force [h]. [h] Ibid. pag. 9.

All the *Judaical Days* and *Feasts* being taken away, onely the *Sabbath* remaineth [i]. [i] Ibid. p. 128.

And soon, concerning the Form and Manner of keeping the *day*, they deliver, that

We are bound unto the same *Rest* with the *Jews* on the *Sabbath day* [k]. [k] Ibid. p. 125.

As the first *seventh-day* was sanctified: so must the last be [l]. [l] Ibid. pag. 6.

We be restrained upon the *Sabbath* from works, both hand and foot, as the *Jews* were [m]. [m] Ibid. p. 127.

Every

Every *Eccleſiaſtical Miniſter* in his charge neceſſarily muſt preach, and make a *Sermon* every *Sabbath-day* [n]: every man or woman, under pain of utter condemnation, muſt hear a *Sermon* every *Sabbath-day* [o].

[n] Ibid. p. 174.
[o] Ibid. p. 175.

Every Paſtor in his charge muſt execute the Diſcipline and (*Preſbyterial*) Government in his Pariſh, every *Sabbath-day* [p].

[p] Ibid. p. 165.

Laſt of all, deceived be the *Roman Catholicks*, which are of Opinion, how the *Ceremonies* of the *Church* are univerſally, and under the pain of the great Curſe, neceſſarily to be uſed in all places and Countries [q].

[q] Conc. Trid. Seſſ. 7. Can. 13.

Propoſition II.

No private Man, *of a ſelf-will, and purpoſely, may in publick violate the* Traditions *and* Ceremonies *of the Church, which by common Authority be allowed, and are not repugnant to the* Word *of* God.

The Proof from Gods Word.

GReat is the priviledge, great alſo the *Liberty* and *Freedom* of Gods *Church* and *People*.

For they are delivered
From the Curſe of the Law [a].
From the Law of ſin, and of death [b].
From all *Jewiſh Rites* and *Ceremonies* [c].

[a] Galat. 3. 13.
[b] Rom. 8. 2.
[c] Acts 15. 24.

And from all humane *Ordinances* and *Traditions* whatſoever, when they are impoſed upon the Conſciences of men, to be obſerved under Pain of eternal Condemnation [d].

[d] Col. 2. 8.

Notwithſtanding, the *Church*, and every member thereof, in his place, is bound to the obſervation of all *Traditions* and *Ceremonies*, which are allowed by lawfull Authority, and are not repugnant to the Word of God. For he that violateth them, contemneth not man, but God [e], who hath given power to his *Church* to eſtabliſh whatſoever things ſhall make unto comelineſs

[e] 1 Cor. 4. 16, 20.

lines, Order, and Edification [f].

This of our godly Brethren, in their published Writings, is approved [g].

[f] 1 Cor. 14. 40.

[g] Conf. Helv. 1. art. 25. & 2. c. 24. Bohem. c. 15. 18. August. art. 4. 15. Saxon. art. 20. Suevica, c. 24.

The Adversaries unto this Truth.

Notwithstanding, say the *Anabaptists* [a], *The people of God are free from all Laws, ow obedience to no man; Are not to be bound with the bands of any Jurisdiction of this world*, say the *Brownists* [b]; *Are freed from the observation of all Rites, and Ecclesiastical Ceremonies*; say certain *Ministers* of the precise Faction both in *Scotland* and *England* [c].

Again, there be of the *Clergy*, who, rather then they will use, or observe any *Rites, Ceremonies*, or *Orders*, though lawfully ratified, which please them not, will disquiet the whole *Church*, forsake their *Charges*, leave their *Vocations*, raise Stirs, and cause Divisions in the *Church*; as did many, when it was in *Germany* about the *Rhine*, *Frankfurd* and *Saxonland*, whereby most lamentable effects did ensue [d]; and do the refractory *Ministers* in the Church of *England* at this day [e]; the more is the pity.

[a] Bullinger. contra Anaba. lib. 2. c. 2.

[b] R. H. on Psal. 122.

[c] D. Barlow Conferen. at Hampton-court, p. 70, 71.

[d] Phil. Melanct. ep. ad Pastores & in Comitat. *Mansfeld.*

[e] *Burges* in his Letter unto King *James*, *Anno* 1604. saith, the number of those *Ministers* so refusing Conformity were 600. or 700. *viz.* (as it is in the *Lincolnshire* Ministers *Apology*) in *Oxfordshire* 9. *Staffordshire* 14. *Dorsetshire* 17. *Hartfordsh.* 17. *Nottinghamshire* 20. *Surry* 21. *Norfolk* 28. *Wiltshire* 31. *Buckinghamsh.* 33. *Sussex* 47. *Leicestersh.* 57. *Essex* 57. *Cheshire* 12. *Bedfordshire* 16. *Somersetshire* 17. *Derbyshire* 20. *Lancashire* 21. *Kent* 23. *London* 30. *Lincolnshire* 33. *Warwickshire* 44. *Devonshire* and *Cornwall* 51. *Northamptonshire* 57. *Suffolk* 71.

The principal Author of these tragical Furies about *Ceremonial* matters was *Flacius Illyricus*, whose *Preachings* were, that rather then *Ministers* should yield unto the servitude of *Ceremonies*, they should abandon their *Calling*, and give over the *Ministery*, to the end, that *Princes*, and *Magistrates*, even for fear of Uproars, and popular Tumults, might be forced at the length,

to set their *Ministers* free from the observation of all *Ceremonies*, more then any were willing to use them before.

f *Fateor me suasisse, & Francis, & aliis, ne desererent Ecclesias propter servitutem, quæ sine impietate sustineri posset. Nam quod Illyricus vociferatur, potius vastitatem fuisse faciendam in Templis, & metu seditionum terrendos Principes, ego nè nunc quidem tam tristis sententiæ autor esse velim*; inquit *Phil. Melanthon*, Epist. ad Pium Lectorem inter Epist. Theolog. suas. *pag.* 455.

Proposition III.

Ceremonies *and* Traditions, *ordained by the authority of Men, if they be repugnant to* Gods Word, *are not to be kept, and observed of any man.*

The Proof from Gods Word.

OF *Ceremonies* and *Traditions*, repugnant to the *Word* of *God*, there be two sorts: whereof some are things meerly *impious* and *wicked*; such was the *Israelites Calf* [a], and *Nebuchadnezzars* Idol [b], and be the *Papistical Images, Reliques, Agnus Dei* and *Crosses*, to which they do give *divine adoration* [c]. These, and such like, be all flatly *forbidden* [d]. Others are of things by God in his *Word* neither *commanded* nor *forbidden*; as of *eating* or *not eating flesh*; of *wearing* or not *wearing* some *Apparel*; of *keeping* or not *keeping* some *days holy* by abstinence from bodily labour, *&c.* the which are not to be observed of any *Christian*, when for *sound Doctrine* it is delivered, that such *works* either do *merit* remission of sin; or be the *acceptable service* of *God*; or do more please then the *observation* of the *Laws* prescribed by God himself; or *necessarily* to be done, insomuch as they are *damned*, who do them not.

a Exod. 32. 4, *&c.*

b Dan. 3. 1, *&c.*

c See afore *Art.* 22. *Prop.* 3, 4, 5.

d Thou shalt make thee no graven Image, neither any similitude of things, *&c.* Thou shalt not bow down to them, neither serve them *&c.* Exod. 20. 4, 5.

We must therefore have always in mind, that we are *bought with a price*, and therefore may not be the *servants of men* [e]; and that none *humane Constitution* in the *Church* doth bind any man to break the least *Commandment* of *God* [f].

e 1 Cor. 7. 23.

f Acts 4. 19.

The consideration hereof hath caused other *Churches* also, with a sweet consent, to condemn such wicked *Ceremonies* and *Traditions* of men [g].

g Conf. Helv. 1. art. 4. & 2. cap. 14. 27. Basil. art. 10. sect. 3. Bohem. c. 15. Gal. art. 24. 33. Belg. art. 7. 29. 32. August. art. 15. Wittemb. art. 28, 29, 32. 33. Suevic. c. 8, 14, 15.

The

The Errours, and Adversaries unto this Truth.

Such ungodly *Traditions* and *Ceremonies*, are all the *Ceremonies* and *Traditions* in a manner of the *Anti-Christian Synagogue of Rome.*

Such also be the *Sabbatarian Traditions*, and *Ceremonies*, lately broached: because they be imposed upon the *Church*, necessarily, and perpetually to be observed of all, and every *Christian* under pain of damnation both of Soul and body. For say they (speaking yet of their private, and *Classical Injunctions* about the *Sabbath-Day*) The Lord hath commanded so precise a *Rest* unto all sorts of men, that it may not by any fraud, deceit, or circumvention whatsoever be broken, but that he will most severely require it at our hands, under the pain of his everlasting displeasure.[a]

This (*viz.* the manner of keeping the *Sabbath* prescribed by themselves) the Lord requireth of all, and every one continually from the beginning to the end of ourdives, without any interruption, under pain of everlasting condemnation.[b]

Another sort of people there is among us, which will observe, and use all *Ceremonies* whatsoever, as the temporizing *Familists*, who at *Rome*, and such like places of *Superstition*, will go unto Idolatrous *Services*, and do *adoration* unto Idols,[c] and no where will they strive, or vary with any one about Religion, but keep all External Orders,[d] albeit in their hearts they scorn all Professions and Services but their own; terming all *Temples* and *Churches* in derision, *Common-Houses*,[e] and all Gods *Services* or *Religions* besides their own, *Foolishness*.[f]

[a] D. B. Sab. doct. 1. book, p. 98.

[b] Ibid. p. 146.

[c] Pattern of the pref. Temp.

[d] Ibid.

[e] H. N. Spirit. land, chap. 5. sect. 1.

[f] Ibid.

To the *Christian Reader.*

CHristian, *and beloved Reader, let me request thee to observe well within* 1. *Section of the Proof of this* Proposition, *and therein how I speak of* Ceremonies *and* Traditions *apparently impious,*

impious, among which, I do reckon Papistical Crosses, *whereunto the* Romanists *do attribute Divine Adoration, as else-where in this* Book, *and Subscription of mine, I have declared, and could more copiously, but the* Reliques *of a* Libel *of theirs, left in the Parish-*Church *of* Euborn *in* Berkshire, anno 1604. *sufficiently shall express the thoughts of* Papists, *touching their* Cross, *and* Crossing: *whose words be these.*

Now, Mr *Parson*, for your welcome home,
Read these few lines you know not from whom.
You hold *Cross* for an outward Token and Sign,
And remembrance only, in Religion thine.
And of the profession the people do make,
For more then this comes to, thou dost it not take.
Yet Holy *Church* tells us of *Holy Cross* much more [g],
Of power and vertue to heal sick and sore,
Of holiness to bless us, and keep us from evil,
From foul Fiend to send us, and save us from Devil;
And of many Miracles, which *Holy Cross* hath wrought,
All which by Tradition to light *Church* hath brought.
Wherefore Holy *Worship* Holy *Church* doth give,
And surely so will we, so long as we live.
Though thou saist *Idolatry*, and vile *Superstition*,
Yet we know it is Holy *Churches Tradition*.
Holy Cross then disgrace not, but bring it in renown,
For up shall the *Cross* go, and you shall down.

[g] Vide Coster. Jesu. Enchirid. controvers. c. 11. de S. Cruc. pag. 358, *&c.*

Of this *Cross* I speak, and meant, and of none other, when I number it among things meerly impious, and unlawfull: and therefore have I not a little wondred at those my Brethren, which draw these words of mine in this *Section* unto the *Cross* used in our *Church* at *Baptism* [h], which I never thought, nor take to be either *Papistical*, or Impious, because none Adoration, not so much as Civil, much less Divine, is given thereunto, either by our *Church* in general, or of any Minister, or Member thereof in particular. If they have no other Patrons for their not using, or refusing the *Ceremony* of the *Cross*, then my self, they are in an ill case. For both in my judgement, and practice,

[h] Abridgement of the *Lincoln* Ministers *Apology* unto King *James*, anno 1605. pag. 30.

I

I do allow thereof. This their perverting of my words, contrary to their ſenſe, and my meaning, telleth me, that other mens words, and names, are but too much abuſed by them in that *Book*, to the backing of Schiſm, and Faction in the *Church* and *State*, which from our Souls we do abhor.

Propoſition IV.

Every particular, or National Church *may ordain, change, and aboliſh* Ceremonies, *or* Rites, *ordained onely by mans authority, ſo that all things be done to edifying.*

IT hath pleaſed our moſt mercifull Lord and Saviour *Chriſt*, for the maintenance of his *Church* Militant, that two ſorts of *Rites* and *Ceremonies* ſhould be uſed, whereof

Some, God his moſt excellent Majeſty hath himſelf ordained, as the *Ceremony* of *Baptiſm*, and the *Lords Supper*: which are till the end of the world, without all addition, diminution and alteration, with all zeal, and religion to be obſerved.

Others be ordained by the authority of each Provincial, or National *Church*, and that partly for comelineſs, that is to ſay, that by theſe helps the people of God the better may be inflamed with a godly zeal; and that ſoberneſs, and gravity may appear in the well-handling of *Eccleſiaſtical* matters: and partly for order ſake, even that Governours may have rules, and directions, how to govern by; auditors, and inferiors may know how to prepare, and behave themſelves in ſacred Aſſemblies; and a joyfull peace may be continued, by the well-ordering of *Church* affairs.

We have already proved [a], that theſe later ſort of *Ceremonies* may be made, and changed, augmented, or diminiſhed, as fit opportunity, and occaſions ſhall be miniſtred; and that by particular, or National *Churches*, which thing is alſo affirmed by our Neighbours [b].

[a] In this *Art. Prop.* 1.

[b] Confeſſ. Helv. 2. c. 27. Bohem. c. 15. Gal. art. 12. Belg. art 32. Auguſt. de abuſu. art. 7. Wittemb. art. 35. Suevica, c. 14.

Adver-

Adversaries unto this Truth.

This manifesteth to the world the intolerable arrogancy of the *Romish Church*, which dare take upon her to alter, and apply to wrong uses, the very Sacraments instituted even by *Christ* himself [a], and to prescribe *Ceremonies* and *Rites*, not to some particular, but to all *Churches*, in all Times, and places [b].

[a] See *Art.* 25. *Prop.* 10.
[b] Concil. Trid. Sess. 7. Can. 13.

It sheweth also the boldness of our *home-adversaries*, the *Puritan-Dominicans*, which say, that the *Church*, nor no man can take away the liberty (of working six days in the week) from men, and drive them to a necessary rest of the body (upon any, saving the seventh [c].)

[c] T.C. 1. Rep. p. 120.

Again, say these men, The *Church* hath none authority, ordinarily, and perpetually to sanctifie any, but the seventh day, which the Lord hath sanctified [d]; nor to set up any day like to the *Sabbath-day* [e].

[d] D.B. doct. of Sab. 1. b. p. 31.
[e] Ibid. p. 47.

The later sort, what in them is, quench the peoples *devotion*, and hinder them from frequenting of *Churches* upon all *Holy-days*, falling on the week-days, and ordained by the lawfull authority of the *Church*.

ARTICLE XXXV.

Of Homilies.

The second Book of Homilies, *the several Titles whereof we have joined under this* Article, *doth contain a godly and wholsom Doctrine, and necessary for these times, as doth the former Book of* Homilies, *which were set forth in the time of* Edward *the* Sixth: *and therefore we judge them to be read in* Churches *by the Ministers diligently, and distinctly, that they may be understood of the people.*

Of

Of the Names of the Homilies.

1. OF the right use of the *Church*.
2. Against peril of *Idolatry*.
3. Of the repairing, and keeping clean of *Churches*.
4. Of good works, first of *Fasting*.
5. Against *Gluttony* and *Drunkennesse*.
6. Against excess of *Apparel*.
7. Of *Prayer*.
8. Of the Place, and Time of *Prayer*.
9. That *Common-Prayers*, and *Sacraments* ought to be ministred in a known Tongue.
10. Of the reverend estimation of *Gods Word*.
11. Of *Alms-doing*.
12. Of the *Nativity* of *Christ*.
13. Of the *Passion* of *Christ*.
14. Of the *Resurrection* of *Christ*.
15. Of the worthy receiving of the *Sacrament* of the Body and Bloud of *Christ*.
16. Of the gifts of the *Holy Ghost*.
17. For the *Regation-days*.
18. Of the state of *Matrimony*.
19. Of *Repentance*.
20. Against *Idlenesse*.
21. Against *Rebellion*.

TOuching this *Article*, the greatest matter is not, whether these *Homilies* meant and mentioned, do contain Doctrine both godly, wholsom and necessary; but whether *Homilies*, or any *Apocrypha* Writings at all may be read in the open *Church*, and before the *Congregation*, which I think they may, and prove it thus.

Great is the *excellency*, great also the *utility* of *Gods Word* preached. Therefore saith St *Paul*, *None can believe Without a Preacher* [a]: and, *Wo is me, if I preach not the Gospel* [b]. Howbeit the manner of Preaching is not always one, and the same. For the *Apostles* were to teach as well by the *Pen*, as by the *lively Voice* [c]. *Paul* did preach the *Gospel* by writing [d]: we ow in a manner more to the bonds of *Paul* (for his Books) then to his liberty for Preaching [e].

[a] Rom. 10.14.
[b] 1 Cor. 9.16.
[c] D. Whitak. cont. Bel. Con. 1.q.6.p.335.
[d] D. Fulk against the Rhem. annot. Rom. 1.15. [e] Pauli *vinculis plura pene quam libertati debemus*. Beza. epist. dedicat. Olevian. com. in epist. ad Galat.

Calvins

Calvins Writings will edifie all men continually in the time to come [f], *Proteſtants* Books are witneſſes of ſound Doctrine, and ſincere *Chriſtianity* [g].

For my part, I cannot but magnifie the goodneſs of God for all good means to bring us unto Faith, and ſo unto ſalvation, but eſpecially for the written Labours of holy and learned men, whoſe doings in all ages not onely have been approved, but alſo uſ d, and read many of them in the moſt ſacred Aſſemblies. So

In the Primitive *Church* was publickly read the *Epiſtle* to the *Laodiceans* in the *Church* of the *Coloſſians* [h], the *Epiſtle* of *Clemens* unto the *Corinthians* [i].

Hermes his *Paſtor* [k], and the *Homilies* of the Fathers [l].

In the *Reformed Church* in *Flanders* [m], and *France* [n], read are M[r] *Calvins* Sermons upon *Job*: and in the *Italian*, *French*, *Dutch* and *Scottiſh Churches*, the ſaid *Calvin* his *Catechiſm* is both read and expounded publickly, and that before the whole *Congregation* [o].

[f] The Miniſters of *Geneva's* Epiſtle before *Calvin* on *Deuteronomy*.
[g] Spiter de Vinda de bello Pa. lib. 2.
[h] D. Chryſoſt. & Muſcul. in Ad. Col. 4.
[i] Euſ. l. 4. c. 23.
[k] Idem l. 3. c. 3.
[l] T. C. 2. Rep. pag. 110.
[m] D. Sutclif. anſwer to the Petit. c. 1. p. 23.
[n] *Editæ ſunt igitur jampridem* Gallicæ *iſtæ Conciones* (Calvini *in* Jobum) *&c. Neque id vero temere factum fuiſſe res ipſa mox oſtendit, maximo cum remotiſſimarum etiam Gallicarum Eccleſiarum fructu, quibus uſque adeò privatim & publicè placuerunt, ut plurimis in locis, quibus quotidiani Paſtores deerant, Paſtorum vice fuerint.* Beza, præf. Concionum J. Calv. in Jobum.
[o] Smeton. contra Hamilton. pag. 106.

The Errours, and Adverſaries unto this Truth.

Deceived then, and out of the way of Truth, are they, which of Preaching by the mouth conceive either too baſely, or too highly: too baſely, as do the *Anabaptiſts* and *Family of Love*, they affirming there ought to be no Preaching at all [a], and that Preachers are not ſent of God, neither do preach Gods Word; but the dead Letter of the Scripture; theſe [b], with the ſaid *Anabaptiſts*, terming them Letter-Doctors [c]: preaching the Letter, and imagination of their own knowledge, but not the Word of the living God [d].

Too highly, as do the *Puritans* of all ſorts. For ſay they, Except

[a] Wilkinſon againſt the Fam. of Love, p. 75.
[b] Bullinger. contra Anab.
[c] H. N. lamen. Complaint.
[d] Idem, 1. Exhort. 16, 18.

Except God work miraculouſly and extraordinarily, (which is not to be looked for of us) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliver ſo much as one poor ſoul from deſtruction [e]: Reading (of whatſoever in the Church) without preaching, is not feeding, but as ill as playing upon a Stage, and worſe too [f].

[e] T.C. 1. rep. pag. 173.
[f] 1 Admon. to the Parliamen.

Without preaching of the Word (*viz.* by the lively voice of a Miniſter, and without the book) the Sabbath cannot be hallowed either of a Miniſter, or people, in the leaſt meaſure which the Lord requireth of us [g].

[g] D.B Sab do 2. B. p. 277.

Next, err do they, which ſet their wits, and learning, either againſt all books in general, except the ſacred Bible, or againſt the publick reading of any learned mens Writings, be they never ſo divine, and godly, in the open, and ſacred Aſſemblies.

Of the former ſort are the *Anabaptiſts*; who, as *Sleidan* recordeth, did burn the Books, Writings, and Monuments of learned men, reſerving, and preſerving onely the Holy Scriptures from the fire [h].

[h] Sleidan. com. lib. 10.

Of the latter be the *Browniſts*, *Diſciplinarians*, and *Sabbatarians*.

The *Browniſts* do ſay, that no *Apocrypha* muſt be brought into the *Chriſtian* Aſſemblies [i]; ſo the *Diſciplinarians*; Miniſters ought not to read openly in the Congregation any Writings, but onely the Canonical Scriptures [k]: they complain, that humane Writings are brought into the Church [l]: they cry out, *Remove Homilies* [m], and they ſupplicate unto K. *James*, that the Canonical Scriptures onely may be read in the Church [n].

[i] Giffor. againſt the Brown. 15.
[k] Fruct. Ser. on Rom. 12. p. 60.
[l] Def. of the god. Min. p. 116
[m] 1 Admon. to the Parliamen.
[n] The Petit. of the thouſand.

And ſo, but much more bitterly, and erroneouſly the *Sabbatarians*. We damn our ſelves (ſay they) if we go not from thoſe Miniſters, and Churches, where the Scriptures and Homilies onely be read: and ſeek not unto the Prophets, when (and ſo often as) we have them not at home [o].

[o] D. B. Sabbat. doct. 2. book, pag. 173.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

The Book of Consecration 1 *of Arch-Bishops, and Bishops, and Ordering of Priests and Deacons, set forth in the time of* Edward *the* Sixth, *and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is superstitious or ungodly. And therefore* 2 *whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward, *unto this time, or hereafter, shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly and orderly, and lawfully Consecrated and Ordered.*

The Propositions.

1. It is agreeable to the Word of God, and practice of the Primitive *Church*, that there should be *Arch-Bishops*, *Bishops*, and such like differences and inequalities of Ecclesiastical Ministers.

2. Whosoever be, or shall be Consecrated or Ordered according to the Rites of the Book of Consecration of *Arch-Bishops*, *Bishops*, and Ordering of *Priests* and *Deacons*, they be rightly, orderly and lawfully Consecrated and Ordered.

Proposition I.

It is agreeable to the Word of God, and practice of the Primitive Church, *That there should be* Arch-Bishops, Bishops, *and such like differences and inequalities of Ecclesiastical Ministers.*

The

The Proof from Gods Word.

ALbeit the terms and titles of *Arch-Biſhops* we find not: yet the ſuperiority which they enjoy, and authority, which the *Biſhops* and the *Arch-Biſhops* do exerciſe, in Ordering and Conſecrating of *Biſhops*, and Eccleſiaſtical Miniſters, is grounded upon the Word of God. For we find, that

In the Apoſtles days, how themſelves both were in dignity above the Evangeliſts, and the ſeventy Diſciples, and for authority both in and over the Church, as twelve Patriarchs, ſaith *Beza* [a], and alſo eſtabliſhed an Eccleſiaſtical Hierarchy. Hence came it, that *Biſhop* was of *Jeruſalem*, *James* [b].

Of *Antioch*, *Peter* [c]; of the *Aſian* Churches, *John* [d]; of *Alexandria*, *Mark* [e]; of *Epheſus* [f], yea, and all *Aſia* [g], *Timothy*; of all *Crete*, *Titus* [h]; of *Philippos*, *Epaphroditus* [i]; of *Corinth*, and *Achaia*, *Apollos*; of *Athens*, *Dionyſius*; of *France*, *Creſcens* [k]; of *Britain*, *Ariſtobulus* [l].

In the purer times, ſucceeding the Apoſtles, ſo approved was the adminiſtration of the Church-affairs by theſe kind of men, as

They ordained Patriarchs, and *Chor-Epiſcopi* [m].

They ratified the degrees of Eccleſiaſtical ſuper-eminency, at the firſt, and moſt famous Council at *Nice* [n].

They gloried much, and greatly, that they had received the Apoſtles Doctrine by a ſucceſſion of *Biſhops* [o], that they were the ſucceſſors in the Apoſtles Doctrine of the godly *Biſhops* [p], and that *Biſhops* ſucceeded in the room of Apoſtles [q].

Their godly Monuments, and worthy Labours and Books yet extant, do ſhew, that *Biſhop* was of *Lions*, *Ireneus*; of *Antioch*, *Ignatius*; of *Carthage*, *Cyprian*; of *Hieruſalem*, *Cyril*; of *Alexandria*, *Athanaſius*; of *Ceſarea*, *Baſil*; of all *Thracia*, *Aſia*, and *Pontus*, *Chryſoſtom*; *Hilary of Poictiers*; *Auguſtine* of *Hippo*; *Ambroſe* of *Millain*: all of theſe moſt notable Inſtruments for the advancement of Gods honour and glory in their days.

[a] Beza in Act. Apoſt. 1. 2.
[b] D. Chryſoſ. in Act. Hom. 33.
[c] D. Hieron. in Galat.
[d] Euſeb.
[e] D. Hieron. ad Evagr.
[f] D. Hieron. in 2 Tim. 4.
[g] D. Chryſoſt. in 1 Tim. 5.
[h] Theod. arg. in Epiſt. ad Tit.
[i] Theod. in Ep. ad Philip.
[k] Euſeb. lib. 2.
[l] Doroth. in Apoſt Synop.
[m] Heming. Syntag. tit. de Guber. Eccleſ.
[n] Beza Epiſt. 1.
[o] D. Iren. 13. c. 3.
[p] Sadeel. de leg. voc. p. 20.
[q] D. Auguſt. in Pſal. 44.

Finally, from the Apoſtles days hitherto, there never wanted a ſucceſſion of *Biſhops*, neither in the *Eaſt* nor *Weſtern* Churches, albeit there have been from time to time both *Mar-Prelates*, and *Mock-Prelates*, to ſupplant their ſtates, and *Ill-Prelates* abuſing their Functions and Places, to the diſcredit of their Calling and Profeſſion. So prudent hath the Almighty been for the augmentation of his glory, and people, by this kind and calling of men.

The Errours, and Adverſaries unto this Truth.

This manifeſteth the erroneous and evil minds,

1. Of the *Anabaptiſts*, who condemn all ſuperiority among men, ſaying, That every man ſhould be equal for Calling; and that there ſhould be no difference of perſons among *Chriſtians* [a].

Sleidan. Com. lib. 5.

2. Of the old Hereticks, *viz.* the *Contobaptites*, which allowed of no *Biſhops* [b].

[b] Neceph. lib. 18. c. 49.

The *Acephalians*, who would not be at the command, or yield obedience unto the *Biſhops* [c].

[c] Magd. Eccleſ. Hiſt. Cent. 7. c 5. & Niceph.

The *Aerians*, that equalled *Biſhops*, and *Prieſts*, making them all one [d].

[d] Auguſt. de Hæreſ. cap. 53.

The *Apoſtolicks*, which condemned *Prelacy* [e].

[e] D. Bernard. in Can. Ser. 66.

3. Of the late *Schiſmaticks*, namely

The *Jeſuits*, who cannot brook *Epiſcopal* preeminence [f]; and in their High Court of Reformation have made a Law for the utter abrogation of all *Epiſcopal* juriſdictions [g].

[f] Declar. motuum, &c. c. 20.

[g] Quodlibets pag. 142.

The *Diſciplinarians* or *Puritans* among our ſelves. For

They abhor, and altogether do loath the Callings of *Arch-Biſhops*, *Biſhops*, &c. as the Author of the *Fruitfull Sermon* doth [h]; and ſay, that by the Prelatical Diſcipline the liberty of the Church is taken away [i], and that inſtead of *Arch-Biſhops*, and *Biſhops*, an equality muſt be made of Miniſters [k].

[h] Fruct. Ser. on Rom. 12. p. 37.

[i] Aſſert. Polit. pag. 29.

[k] Admon. to the Parliam.

They term the differences of Miniſters, a proud ambitious ſuperiority of one Miniſter above another [l]; and *Arch-Biſhops*, and

[l] Diſcov. of D. Bin. ſer. p. 37.

and *Biſhops*, they call the ſuppoſed Governours of the Church of *England* [m].

Some of them will not have *Biſhops* to be obeyed either when they cite, or when they inhibit, or when they excommunicate [n].

Some of them have not onely *Arch-Biſhops* and *Biſhops*, but alſo *Parſons* and *Vicars* in deteſtation. For

Miles Monopodios numbreth *Parſons* and *Vicars* among the hundred points of *Popery*, yet remaining in our *Church* [o].

Others ſay, That Birds of the ſame feathers, *viz. Arch-Biſhops* and *Biſhops*, and *Parſons* and *Vicars* [p].

Barrow publiſheth, that *Parſonages* and *Vicarages* be in Name, Office and Function, as *Popiſh* and *Anti-Chriſtian* as any of the other [q].

It is therefore an egregious untruth, that *Puritans* (or which is equivalent:) The good men, the faithfull and innocent Miniſters (for ſo do they ſtile themſelves) affect not any popularity or party in the Church of God, as ſome of them would make His Majeſty believe [r].

[m] Demon. of Diſ. Epiſt. ded.

[n] Mar. theſ. 49. 82, 83.

[o] Sold. of Bar. in the end.

[p] Admon. to the Parliamen.

[q] Bar. diſcov. Pag. 54.

[r] Burges Letter to King *James* before his Apology.

Propoſition II.

Whoſoever be, or ſhall be confirmed or ordered, according to the Rites of the Book of Conſecration *of* Arch-Biſhops, *and* Biſhops, *and Ordering of* Prieſts *and* Deacons, *they be rightly, orderly and lawfully Conſecrated and Ordered.*

ARch-Biſhops, Biſhops, and *Miniſters*, which according to the Book of *Conſecration* be, or ſhall be conſecrated or ordered, they are conſecrated and ordained rightly, orderly and lawfully, becauſe afore their *Conſecration* and *Ordination*, they be rightly tried or examined; by impoſition of hands, needfull and ſeaſonable Prayers they be conſecrated and ordained: and all this is performed by thoſe perſons, that is, by *Biſhops*, to whom the Ordination and Conſecration of *Biſhops* and *Miniſters*, was always principally committed [a]; and alſo after the ſame form

[a] D. Fulk againſt the Rhem. fol. 39.

form and fashion (corruptions being afore taken away, and removed) as *Bishops* and *Priests* afore the Reign of King *Edward* the *Sixth*, formerly were.

Errours, and Adversaries unto this Truth.

Well therefore may they disgorge their stomachs, but trouble our Consciences they shall never, which condemn or deprave our Callings, as do

1. The *Family of Love*, which dislike, and labour to make contemptible the outward admission of *Ministers* [a].

2. The *Papists*, who say their pleasure of the *Bishops*, and *Ministers* of the *Church* of *England*, and of other Reformed Churches.

None is to be admitted for a *Bishop*, (say they) which is not ordained by imposition of three or four (*Romish*) *Catholick Bishops* at the least, of which none are to be found among the *Protestants* [b].

Whosoever taketh upon him to preach, to minister *Sacraments*, &c. and is not ordered by a true *Catholick* (that is, a *Popish*) *Bishop*, to be a *Curate* of Souls, *Parson*, *Bishop*, &c. he is a Thief and a Murderer [c].

Our *Bishops* and *Ministers*, they are not come in by the door (saith *Stapleton*) they have stolen in like Thieves [d], they be unordered *Apostates* [e], pretended [f], and sacrilegious *Ministers* [g], *Intruders* [h], meer *Lay-men*, and not *Priests*, because first they have received none other *Orders*; and next, they are not ordained by such a *Bishop*, and *Priest*, as the *Catholick* (*Roman*) *Church* hath put in authority [i].

3. The *Puritans*. For they write, that

The *Bishops* of our *Church* have none ordinary Calling of God, and Function in the *Scriptures*, for to exercise [k]. They are not sent of God: they be not the *Ministers* of *Jesus Christ*, by whom he will advance his *Gospel* [l].

Inferior *Ministers*, they are not (say they) according to Gods Word either proved, elected, called or ordained [m]. Hence the *Church* of *England* wanteth (say they) her *Pastors* and *Teachers* [n], and

[a] H. N. Evang. c. 13. sect. 2.

[b] Howlets 7. reas.

[c] Test. Rhem. ann. Joh. 10. 1.

[d] Stapl. Fort. 2. part c. 8. p. 141.

[e] Answ. to the Exec. c. 3. p. 41.

[f] Ibid chap. 7. pag. 148.

[g] Ibid. cap. 9. pag 211.

[h] Ibid. c. 8. p. 71

[i] Howl. 7. reas.

[k] T. C. def. 21. sect. 1.

[l] Dial. of the strife, præf.

[m] 1 Admon. to the Parliament

[n] Fruct. Ser. on Rom. 12. p. 36.

and hence they urge divers afore ordained to seek at their *Classis* a new Approbation, which they term *The Lords Ordinance* °, and to take new Callings from Classical Ministers, renouncing their Calling from *Bishops* ᵖ.

° Eng. Scotiz. 3. b. c. 14 p. 113.
ᵖ Ibid.

ARTICLE XXXVII.

Of the Civil Magistrate.

1 *The Kings Majesty hath the chief power in this Realm of* England, *and other His Dominions.* 2. *Unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction. Where we attribute to the Kings Majesty the chief Government, by which Titles, we understand the minds of some slanderous folks to be offended.* 3. *We give not to our Prince the ministring either of Gods Word, or of the* Sacraments: *the which thing the* Injunctions *also, sometime set forth by* Elizabeth *our (late) Queen, do most plainly testifie, but that onely Prerogative, which we see to have been given always to all godly Princes in Holy* Scriptures *by God himself, that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal;* 4. *and restrain with the civil Sword the stubborn and evil doers.* 5. *The* Bishop *of* Rome *hath no Jurisdiction in this Realm of* England. 6. *The Laws of the Realm may punish* Christian *men, with death, for heinous and grievous offences.* 7. *It is lawful for* Christian *men, at the commandment of the Magistrate, to wear weapons, and serve in the Wars.*

The

The Propositions.

1. The Kings Majesty hath the chief power in this Realm of *England*, and other His Dominions.

2. The Kings Majesty hath the chief Government of all Estates Ecclesiastical and Civil, in all Causes within his Dominions.

3. His Highness may not execute the Ecclesiastical Duties of Preaching and Ministring the *Sacraments*, and yet is to prescribe Laws and Directions unto all Estates, both Ecclesiastical and Temporal.

4. The King by his Authority is to restrain with the material sword, and to punish Malefactors.

5. The *Bishop* of *Rome* hath no Jurisdiction in this Realm of *England* (nor of the other of the Kings Dominions.)

6. By the Laws of this Realm *Christian* Men, for heinous and grievous offences, may be put to death.

7. It is lawfull for *Christian* men, at the Commandment of the Magistrate, to wear weapons, and serve in the Wars.

Proposition I.

The Kings Majesty hath the chief power in this Realm of England, *and other his Dominions.*

The Proof from Gods Word.

DIvers and sundry be the forms of Common-weals, and Magistracy. For some, where many, and they of the inferior people bear the sway, as in a *Democracy*; some, where a few, and that of choice, and the best men do govern, as in an *Aristocracy*; and some, where one man (or woman) hath the pre-eminence,

eminence, as in a *Monarchy*; such is the *Government* of this *Kingdom*.

Notwithstanding whatsoever the *Government* is, either *Democratical*, *Aristocratical*, or *Monarchical*, Gods word doth teach us, that

There is no power, but of God; the powers that be, are ordained of God; and that *Whosoever resisteth the power, resisteth the Ordinance of God* [a].

We must *be subject to the Principalities and Powers, and obedient, and ready to every good Work* [b].

We must *submit our selves unto all manner of Ordinance of Man, for the Lords sake* [c].

We must *pray for Kings, and for all that be in Authority* [d].

Finally, we must *give to all men their duty; Tribute, to whom Tribute; Custom, to whom Custom; Fear, to whom Fear; and Honour, to whom Honour is due* [e].

But of the *Monarchical Government*, special mention is made in the Writings of the *Prophets* and *Apostles*.

Kings shall be thy nursing-Fathers, and Queens shall be thy Nurses, saith *Isai.* [f].

The Apostle Peter [g] calleth the *King* the *superior* (or *him, that hath the chief power*) as our King *James* hath in his *Dominions*.

All *Churches Protestant*, and *Reformed*, subscribe unto this *Doctrine* [h], as both *Apostolical*, and *Orthodoxal*.

[a] Rom. 13. 1, 2.
[b] Tit. 3. 1.
[c] 1 Pet. 2. 13.
[d] 1 Tim. 2. 1, 2.
[e] Rom. 13. 7.
[f] Isai. 49. 23.
[g] 1 Pet. 2. 13.
[h] Conf. Helv. 1. art. 26. & 2. cap. 30. Basil. art. 7. Bohem. c. 16. and in the Concil. Belg. art. 36. August. art. 16, 17. Saxon. art 23. Suevic. in Petor.

The Errours, and Adversaries unto this Truth.

These *Churches* with us, and we with them, utterly condemn the *Opinions*

Of the *Dreamers*, whereof the *Apostle* speaketh, which *despise Government, and speak evil of them which are in Authority* [a].

[a] Jude, vers. 8.

Of the *Manichees* [b], *Fratricellians* [c], *Flagelliferies* [d], *Anabaptists* [e], and *Family of Love* [f], all which rail upon and condemn *Magistracy*.

[b] D. August. contra Faust. lib. 22. c. 74. [c] W. Thomas Discription of *Italy*, pag. 5, 9. [d] Prateol. Hæres. de Flagel. [e] Alth. Conc. lo. pug. lo. 191. [f] H. N. calleth a King, *The Scum of ignorance*, Spirit. Land. cap 6, sect. 5.

Of them, who allow not of the *Government* by *Women*, but utterly detest the same: such were they in *Italy*, which said,

Interitus mundi est a muliere regi [g]. Again, speaking unto Women; *Abundè magna civitas vobis sit domus, publicum neque noscatis, neque vos noscat* [h]: such in *France*, who think how the Laws of *God*, and *Nature*, is violated, where a *Woman* is suffered to reign, and govern [i]; such in *Scotland*, or *Scottish* men rather from *Geneva*, which wrote, that

A Womans Government is a monstriferous Empire, most detestable and damnable [k].

Again, *I am assured, that God hath revealed to some in this age, that it is more then a Monster in Nature, that a Woman shall reign, and have Empire above Man, &c.*

And little differing from these men are they in *England*, which termed *The Harborough for Faithfull Subjects*, A carnal, and unlearned Book, smelling altogether of Earth, without *Rhime*, and without *Reason*, for defending the *Regiment* of *Women* over men (when it falleth unto them by inheritance to govern) to be *lawfull*, and *good* [m]. He which so censureth the said *Harborough*, was the *Mar-Prelate*; and this his *Censure* declareth, that he was the *Mar-Prince*, as well as the *Mar-Prelate*.

[g] W. Thomas Descr. of *Italy*, pag. 129. a. [h] Lud. Vives De instit. fam. Chr. lib. [i] *Nec solùm naturæ jura convelluntur, sed etiam omnium gentium, quæ nunquam fœminas regnare permiserunt*, &c. Bodin. Meth. Hist. c. 6. p. 259. [k] Against the Regim. of Women, *Blast.* præf. [l] Ibid. [m] Martin, Mar-Prelate, Epist. of Dr. Bridges.

Proposition. II.

The Kings Majesty *hath the chief Government of all* Estates Ecclesiastical *and* Civil, *in all Causes, within His Dominions.*

The Proof from Gods Word.

WE ascribe that unto our *King* by this Assertion, which is given to every *King* or *Queen* in their own Dominion by the Word of God. For

They

They are, for *Titles*, *gracious Lords* [a]. *Princes* [b]. *The Ministers of God* [c]. *The Nurses of the Church* [d]. *Gods* [e]. for *Authority*, *the chief* [f]. Which moveth St. *Paul* to exhort, *that Supplications be made for all men*, but first *for Kings*, *as the chief* [g].

Again, *Every Soul* is commanded *to be subject to the higher powers*, &c. [h].

Finally, the *Examples* are manifold, and pregnant, shewing the *principality* of *Kings* over all *persons*, and *causes*. For *Aaron*, the *High Priest*, called *Moses*, the *chief Prince*, his *Lord* [i]: so did *Abimelech* term *Saul* his *Lord* [k].

King *Jehoshaphat*, as *chief* in *Judah*, appointed *Judges*, *Levites*, and *Priests* [l].

King *Hezekias* also as *chief*, sent unto all *Israel*, and *Judah*, that they should come to the *House of the Lord at Jerusalem*, to keep the *Pass-over* [m]: also he appointed the *courses* of the *Priests*, and *Levites* by their turns [n]: and commanded all the *Priests* to offer *sacrifice*, &c. and they *obeyed* him [o], and enjoinned all the *Congregation* to bring *Offerings*, and they brought them [p].

Which we do unto *ours*, the very same do the *Churches* of God ascribe unto *Christian Magistrates* in their *Principalities* [q].

[q] Confess. Helv. 1. art. 16. & 2. cap. 30. Basil. art. 7. Bohem. c. 16. Belg. art. 36. Augusb. art. 16. & 17. Saxon. art. 23. Suevic. Decret.

Errours and Adversaries against this Truth.

Which being true, then false is it which the *Papists* deliver, that

The *Kings* excellency of *Power* is in respect of the *Nobility*, and *Lay-Magistrates* under Him, and not of *Peers*, *Bishops*, or *Priests*, as they have *cure of Souls* [a]. *Kings*, *and Princes*, *be they never so great*, *must be subject unto some Bishop*, *Priest*, *or Prelate* [b].

The whole Clergy ought to be free from paying Tribute [c].

Sacerdotes etiam Principibus Jure Divino subditi, *delentur*, say the *Expurgators*. *Priests are not by God's Law subject unto Princes* [d].

[a] Tell. Rhem. annotat. 1 Pet. 2. 13.
[b] Ibid. Annot. Hebr. 13. 17.
[c] Ibid. Annot. Mat. 17. 26.
[d] Index Expurg. pag. 26.

[a] Luke 22. 25.
[b] Rom. 13. 3.
[c] Ibid. 4.
[d] Isai. 49. 23.
[e] Psal. 82. 1.
[f] 1 Pet. 2. 13.
[g] 1 Tim. 2. 1, 2.
[h] Rom. 13. 1.
[i] Exod. 32. 22.
[k] 1 Sam. 22. 12.
[l] 2 Chron. 19. 5, 6, 7, 8.
[m] 2 Chro. 30. 1.
[n] 2 Chro. 31. 2.
[o] Ibid. 20, 21.
[p] 2 Chr. 29. 31.

"No man is to be ſubject unto his *Temporal Prince*, and ſuperior, in matters of Religion, or regiment of his Soul, but in "ſuch things onely, as concern the *publick Peace*, and *Policy*." [e]

[e] Teſt. Rhem. An. Rom. 13. 1.

Falſe alſo is it, which the *Puritans* do hold; namely, that *Princes* muſt be *ſervants* unto the *Church*; be *ſubject* unto the *Church*; *ſubmit* their *Scepters* unto the *Church*, and throw *down* their *Crowns* before the *Church* [f].

[f] T. C. Rep. pag. 144.

Magiſtrates, as well as other men, muſt *ſubmit* themſelves, and be *obedient* to the juſt and lawfull Authority of the *Church* [g], that is, of the *Preſbytery* [h].

[g] Eccl. Diſp. pag. 185.

[h] That, which our *Savior* calleth *Preſbyterian*, and ſo doth *Luke*. Lear. Diſ. p. 89.

Quis tandem Reges, & Principes, who can exempt even *Kings* and *Princes*, from this *non humana, ſed divina Dominatione*, not *humane*, but *divine Domination?* (meaning of the *Preſbytery*) ſaith *Beza* [i]: which *Preſbytery* they would have to be in every *Pariſh* [k].

[i] Beza, de Presb. p. 124.

[k] *There ought to be in every Church a Conſiſtory, or Seigniory of Elders, or Governers,* Lear. Diſ. p. 82.

Every Congregation ought to have Elders, and an Eldership, Demon. of Diſ. c. 14. p. 55.

chap. 14. pag. 68.

Inſtead of Chancellors, Arch-Deacons, Officials, Commiſſaries, Proctors, Summoners, Church Wardens, *and ſuch like, you* (Parliament-men) *have to plant in every Congregation a lawfull, and godly Seigniory,* 1 Admon. to the Parliament.

I would, that every little Pariſh ſhould have ſeven ſuch (Elders) *at the leaſt, and every meane Church thirteen, and every great Church twenty three.* Hunt. of the Fox, &c. Ec. 2. 2.

Quotquot Eccleſiæ Chriſti, as many as be *Members* of *Chriſt*, and of the *Church*, they muſt ſubject themſelves to the *Conſiſtorian Diſcipline*. *Non hic excipitur Epiſcopus, aut Imperator*; Neither *Biſhop*, or *Emperor* is excepted here. *Nulla hic acceptio, aut exceptio eſt perſonarum*; Here is no *acception*, or *exception* of Perſons [l].

[l] Sneean, De Diſcipl. Eccleſ. pag. 456.

Propoſition III.

His Highneſs may not execute the Eccleſiaſtical Duties *of* Preaching, *and miniſtring the* Sacraments, *and yet is to preſcribe* Laws, *and* Directions *unto all Eſtates both* Eccleſiaſtical *and* Temporal.

The

The Proof from Gods Word.

KIng *Hezekiah* ſaid unto the *Prieſts* and *Levites* of his time, *My ſons, be not deceived: For the Lord hath choſen you to ſtand before him, and to ſerve him, and to be his Miniſters, and to burn Incenſe* [a].

So do we ſay, The Lord hath appointed a *Company*, and *calling* of Men to *teach* the *People*, to *expound* the *Scriptures*, and *celebrate* the *Sacraments*, to handle the Keys of the *Celeſtial Kingdom*: inſomuch as he whoſoever, that ſhall preſume to do theſe things, not called thereunto, and that *lawfully* [b], though he be a *King*, or *Prince*, he may fear that *puniſhment* which fell upon *Uzziah* [c].

Notwithſtanding, all *Kings*, *Queens*, and *Princes* in their places, may, yea, and muſt, as occaſion ſerveth, with King *Solomon*, *build an houſe for the Lord* [d], and ſet the *Courſes* of *Prieſts* to their *office* [e]; with King *Hezekiah* break the *Images*, cut down the *Groves*, take away the *High-places* [f], appoint the *Courſes* of the *Prieſts*, and *Levites*, and enjoin all the People to miniſter *ſuſtenance* unto the *Prieſts* [g]; with King *Joſiah*, put down, and burn the *Horſes* of the *Sun* [h], break down the *houſes* of the *Sodomites* [i], purge *Judah* and *Jeruſalem* from the *High-places*, *Groves*, *carved* and *molten Images* [k], appoint the *Prieſts* to their *charges* [l], and compell all that are found in *Iſrael*, to ſerve the *Lord* their God [m]; and with the King of *Nineveh* proclaim a *Faſt*, and command every man to turn from his *evil way*, &c. [n].

Of the ſame judgement be other *Churches* [o].

[a] 2 Chr. 29. 11.

[b] See afore Ar.

[c] 2 Chr. 26. 19.

[d] 2 Chro. 2. 1.

[e] 2 Chr. 8. 14.

[f] 2 Chro. 31. 1.

[g] Thus did *Hezekiah* throughout all *Judah*, and did well, and uprightly, and truly before the *Lord* his God. 2 Chro. 31. 20.

[h] 2 King. 23. 11.

[i] Ibid. 7.

[k] 2 Chr. 34. 3.

[l] Ibid. 3. 5. 7.

[m] Ib. c. 33. 34.

[n] Jonas 3. 7.

[o] Conf. Helv. 1. art. 26. & 2. Saxon. art 23. c. 30. Baſil. art. 7. Bohem. c. 16. Gal. art. 39. Belg. art 35. Wittemb. c. 3. 5.

The Errours, and Adverſaries unto this Truth.

Much therefore out of the way are, and offend greatly do firſt the *Papiſts*; who publiſh, that

The

The care of *Religion* pertaineth not unto *Kings: Religionis curam semper pertinuisse ad Reges*, Dele: *say the* Expurgators, *Blot it out* [a].

[a] Index Expurg. p. 145.

Queens may not *have*, or *give voice*, either *deliberative*, or *definitive* in *Councils*, and *Publick Assemblies*, concerning matters of *Religion*, nor make *Ecclesiastical Laws* concerning *Religion*; nor give any man right to *rule*, *preach*, or *execute* any *spiritual Function*, as *under* them, and by their *Authority* [b].

[b] Test. Rhem. Annotat.

In matters of *Religion*, and of their *spiritual Charge*, neither *Heathen*, nor *Christian Kings* ought to direct *Clergy-men*, but rather to take *direction* from them [c].

[c] 1 Cor. 14. 33.

The *Emperor* of the whole World, if he take upon him to prescribe the *Laws* of *Religion*, to the *Bishops* and *Priests*, &c. he shall be *damned* assuredly, except he repent [d].

[d] Answ. to the Execut. of Just. d. 3. pag. 56.

Next, the *Anabaptists*, who being private men, and no *Princes*, will take upon them the *ordering*, and *reformation* of the *Church*; as did the *Monatarians* [e], and *Muncer* [f], in *Germany*.

[e] Test. Rhem. Annot. Hebr. 13. 17.
[f] Carranz. Sum. Conc. pag. 365. Bullinger. contra Anabap.

And thirdly, the *Disciplinarian Puritans*, whose *Doctrine* is, that

1. The making of *Ecclesiastical Constitutions*, and *Ceremonies*, belongeth unto the *Ministers* of the *Church*, and *Ecclesiastical Governours* [g], unto the *Elders*, who are to *consult*, *admonish*, *correct*, and *order* all things pertaining to the *Congregation* [h].

[g] T. C. 1. Rep. pag. 163.
[h] 1 Admon. to the Parliam.

2. *Civil Magistrates* have no power to ordain *Ceremonies* pertaining to the *Church* [i]; but are to ordain *civil Discipline* onely [k]: as being no *Church-Officers*, at all.

[i] T. C. 1. Rep. pag. 153.
[k] Idem. 2. Rep. 2. par. p. 4.

3. The *Ecclesiastical Officers* be *Doctors*, *Parsons*, *Elders*, and *Deacons*, the onely *Offices* instituted of God, or, at the most, *Pastors*, *Doctors*, *Elders*, *Deacons*, and *Widows*. These are all, no more, nor fewer; and are onely sufficient; and we are to content our selves with these, and rest in them, saith the *Preacher* [m]. In which number, unless the King be included, he cannot possibly have any thing to do in *Church-affairs*, in these mens Opinions.

[l] Lear. Dif. pag. 10.
[m] Fruct. Serm. on Rom. 12. pag. 33, 71.

Without

Without the *Prince*, the People may *reform* the *Church*, and muſt not tarry for the *Magiſtrate*: ſo thought *Barrow* [n], *Greenwood*, and *Wiggington* [o]. Hence *Hacket*'s, *Coppinger*'s, and *Arthington*'s *Inſurrection* at *London*, 1591.

[n] Barrow's Refut. p 169.
[o] Conſpiracy for pretended Reform. p. 34.

Without the *Prince* alſo, the *Lords*, and *Burgeſſes* of the *Parliament*, have power of themſelves to reform the *abuſes*, and take away the *corruptions* of the *Church*. Hence their manifold *Petitions*, *Supplications*, *Polnick Aſſertions* exhibited unto the *Parliament* from time to time. In one of which their *Supplications*, ſaith one (ſpeaking unto the *Parliament*)

You muſt enjoin every one, according to his place, to have an hand in this Work.

You muſt encourage, and countenance the Gentlemen, and People, that ſhall be found forward, &c.

And you (of the *Parliament*) *muſt not ſuffer an unſircumciſed Mouth to bring a ſlander upon that Land*, &c, *Jeil.* upon their *Diſcipline*. This hath *Penry* [p].

[p] Penry, *Supp.* pag. 60.

Propoſition IV.

The King, *by His Authority, is to reſtrain with the material Sword, and to puniſh Malefactors, whoſoever they be.*

The Proof from Gods Word.

THE *Office* of the *Civil Magiſtrate* is to *reſtrain*, and if need be, to *puniſh*, according to the *quality* of their *offences* the diſturbers of the *quiet*, and *peace* of the *Common-weal*; and that, as occaſion ſhall require, ſometime by force of *arms*, if the *enemies* of his *State* be either *foreign*, or *domeſtical*, and they gathered together, be *many*, and *mighty*. To this end *Kings* and *Princes* have both *Men*, *Munition*, *Subſidies*, and *Tributes*. So againſt the enemies of *God*, and *good* men, went of *Iſrael*, and *Judah*, the *valiant Judges*, and the *noble*, and *puiſſant Princes*.

And ſometimes they execute their wholeſom, and *penal Statutes* upon the *Goods*, *Catel*, *Lands*, and *Bodies* of their *diſorderly* and *rebellious Subjects*.

For

For the *King is a Minister of God, to take vengeance on him that doth evil.* Therefore *Princes* are not to be feared, not of them which do *well*, but of such as do *wickedly* [a].

[a] Rom. 13. 3, 4.

And this do the People of God acknowledge to be true [b].

[b] Conf. Helv. 1. art. 24, 26. & 2. cap. 30. Basil. art. 7. Bohem. c. 19. Gal. art. 33. Belg. art. 36. August. art. 16. Saxon. art. 23.

Adversaries unto this Truth.

Contrarily hereunto,

The *Cresconians* were of Opinion, that *Magistrates* were to punish no *Malefactors* [a].

[a] D. August. contra Cresc. Gra. l. 3. c. 15.

One *Rabanus* maintained, that *Magistrates* were not of *Gods Ordinance* for the *good*, but an *Humane Institution* for the *hurt* of men [b].

[b] Magd. Eccl. Hist. Cent. 6. c. 4. fol. 216.

Many have a *fancy*, that before the *general Resurrection* there shall be no *Magistrates* at all: because they dream all the *wicked* shall be rooted out. Of this mind are the *Anabaptists* [c], and the *Family of Love* [d].

[c] Conf. August. 1. art. 17.

[d] H. N. 1 Exh. c. 12. § 39, 40. Ramseis Conf.

Proposition V.

The Bishop *of* Rome *hath not Jurisdiction in this Realm of* England, *nor other of the* Kings *Dominions.*

The Proof from Gods Word.

THE *Bishop* of *Rome*, did he, according to the will of God, *preach* the *Gospel*, *labour* in the *Lords Harvest*, *divide* the *Word of God aright*, *minister* the *Sacraments* instituted by *Christ*, and that *sincerely*; and shew by his *life* and *conversation*, the good fruits of a *godly Bishop*; doubtless he were *worthy of double* [a], yea of *triple honour*.

[a] 1 Tim. 5. 17.

Yet will not the *Word of God*, were he never so *holy* and *religious*, warrant him any *jurisdiction* out of his *Diocess*, especially not within this *Realm*; much less, when he doth perform no part of a *Christian*, but every part of an *Anti-Christian Bishop*, in corrupting the *Doctrine* of the Truth with *Errours*, and cursed *Opinions*, in polluting the *Sacraments* of *Christ*

Christ by *Superstitious Ceremonies*; in persecuting the *Church*, and *Saints*, with *Fire*, and *Sword*; in making *Merchandise of the Souls of men through Covetousness* [b]; *in playing the Lord over Gods heritage* [c]; in *sitting in the Temple of God, as God, shewing himself, that he is God* [d]; and in *exalting himself against all, that is called God*, or *that is worshipped* [e].

In respect of which fruits of *Impieties*, the said *Bishop* of *Rome* in the Holy Scripture is described to be *very Anti-Christ*, that *wicked man*, the *man of Sin*, *the Son of Perdition*, and *the Adversary of God* [f].

He was openly proclaimed *Anti-Christ*, *by a Council* in *France*, in the Reign of *Hugh Capet*. He is termed by the truely and godly-learned, The *Basilisk of the Church* [g], neither the *Head*, nor the *Tail* of the *Church* [h].

His *Jurisdiction* hath been, and is justly renounced, and banished out of *England*, by many *Kings*, and *Parliaments*, as by *King Edward* the *First*, *Third*, and *Sixth*; by *King Richard* the *Second*, by *King Henry* the *Fourth*, *Sixth*, *Eighth*; and by *Queen Elizabeth*; and by our most noble *King James*.

His *pride*, and intolerable *Supremacy* over all *Christian* people is renounced, and condemned as well by the *mouths*, as *writings* of all the *purer Churches* [i]; and that deservedly.

The Errours, and Adversaries unto this Truth.

But with the *Papists*, the *Bishop* of *Rome*, he is forsooth for Supremacy, *Abel*; for governing the Ark, *Noah*; for Patriarch-ship, *Abraham*; for Order, *Melchisedech*; for Dignity, *Aaron*; for Authority, *Moses*; for Justice, *Samuel*; for Zeal, *Elias*; for Humility, *David*; for Power, *Peter*; for his Unction, *Christ* [a]: the *general Pastor*, the *common Father of all Christians*, the *high Pastor of Gods universal Church*, the *Prince of Gods people* [b]; for Title, *God*, even *the Lord God the Pope* [c]; for Power, God; For

By him *Kings Reign* [d], he may judge *all* men; but must of *none* be judged [e], he can do what him list, as well as God, except Sin [f].

His *Jurisdiction* is *universal*, even over the whole world [g].

b 2 Pet. 2. 3.
c 1 Pet. 5. 3.
d 2 Thes. 2. 4.
e Ibid.
f Ibid.
g Luther, præf. Epist. L. Huss.
h Hemming in 5. c. jac. Epist.
i Confes. Helv. 1. art. 18. & 2. cap. 17, 18. Bohem. c. 8, 9. Belg. ar. 28, 32. Wittem ar. 31. Aug. de abus. art. 7.
a Majoran. Clyp. Milit. Eccl. l. 3. c. 35.
b Answ. to the Execut. of Just.
c Panorm. de transl. Præl: cap. *Quarto*.
d Cerc. l. 1. c. 2.
e Distinct. 40. c 5. *Papa*.
f Extravag. De transl. Epis. cap. *Quarto*.
g Test. Rhem. Annot. marg. pag. 280.

Him, upon pain of *eternal damnation*, all *Christians* are to obey [e].

[e] Bonif. 8. De Major. & Obed in Extravag.

And by his *Soveraign Authority* both all *Papists* in *England* were discharged from their obedience, and subjection unto *Queen Elizabeth*, and the same *Queen* disabled to govern her own People, and Dominions [h].

[h] Bristow, Motive 40.

Proposition VI.

By the Laws of this Realm, Christian *men, for heinous, and grievous Offences, may be put to death.*

The Proof from Gods Word.

AS the *Natures* of men be divers; and some *sins* in some *Countries* more abound, then in others: so are the *Punishments* to be imposed upon *Malefactors*, according to the *quantity*, and *quality* of their *Offences*; and any *Country* and *Kingdom*, may punish *Offenders*, even with *death*, if the *Laws* thereof, and their *Offence* do require it. For

[a] Mat. 26. 52. *All that take the Sword, shall perish with the Sword* [a].

[b] 1 Pet. 2. 14. *Governours be sent of the King, for the punishment of evil Doers* [b].

[c] Prov. 20. 26. *A wise King scattereth the wicked, and causeth the Wheel to turn over them* [c].

[d] Rom. 13. 4. *The Magistrate beareth not the Sword for nought, and is the Minister of God to take Vengeance on them, that do evil* [d].

Which *Punishments* testifie to the World, that

God is *just*, which will have some sins more *severely* punished, then others; and the *Magistrates* to cut off dangerous, and ungodly Members.

God is *mercifull*, and hath care both of his *Servants*, and of *Humane Society*.

God is *all wise*, and *holy*, in that he will have it known, who are *just*, who *wicked*, who *holy*, and who *profane*; by *cherishing*, and *preserving* of the one, and by *punishing*, and *rooting out* of the other.

Our

Our godly, and *Christian Brethren* in other *Countries* approve this *Doctrine* [c].

[c] Conf. Helv. 1. art. 24, 26. & 2. c. 30. Basil. art. 7. Bohem. c. 16. Gal. art. 39. Belg. art. 36. August. art. 16. Saxon. art. 23.

The Adversaries unto this Truth.

The Adversaries of this *Doctrine* be divers. For

Some are of *Opinion*, that no man for any offence should be put to *death*. Such in old times were the *Manichees*, and the *Donatists* [a]; and such in our days be the *Anabaptists* [b].

[a] S. August. in Johan. 11.

[b] Conf. Helv. 2. cap. 30.

And some do think, that howsoever, for their offences against the *second Table*, *Malefactors* may be put to *death*: yet for *Heretical*, and *erroneous Opinions* in points of *Religion*, none are to suffer. Of this mind are the *Familists*. For

They hold, that no man should be put to *death* for his *Opinions* [c].

[c] Display.

They blame M. *Cranmer*, and *Ridley*, for burning *Joan* of *Kent*, for an *Heretick* [d].

[d] Ibid.

It is not Christian *like, that one man should persecute another for any cause touching Conscience* [e].

[e] Fam. 2. Letter unto M. Ro.

Is not that punishment sufficient (say they) *which God hath ordained, but that one* Christian *must vex, torment, bely, and persecute another* [f].

[f] Ibid.

Proposition VII.

It is lawful for Christian men, at the Commandment of the Magistrates, to wear Weapons, and serve in War.

The Proof from Gods Word.

There is (saith King *Solomon* [a]) *a time of War, and a time of Peace*: and *Princes* are by *War*, and *Weapons*, to repress the power of *Enemies*, whether *foreign* or *intestine*. For they are in authority placed for the *defence* of *quiet*, and *harmless Subjects*; as also to remove the *violence* of *Oppressors* and *Enemies*, what-

[a] Eccles. 3. 8.

whatever they be. For these causes have they *Horses prepared for the Battel* [b]; *Tributes* paid them as well for *Christians* [c], as others: and *Subjects* to serve them in their *Wars*, of what nature soever.

[b] Prov. 2. 31.
[c] Rom. 13. 6, 7.

Cornelius, being a *Christian* [d], was not forbidden to play the *Centurion*, or bidden to forsake his *Profession*: nor the *Souldiers*, that came unto *Johns Baptism* willed to leave the *Wars*, but *to offer no violence to any man* [e].

[d] Acts 10.
[e] Luke 3. 14.

This Truth is granted by the *Church* [f].

[f] Conf. Helvet. 2. cap. 30. Bohem. c. 16. Saxon. art. 23.

The Adversaries unto this truth.

Many are against this *Assertion*, whereof some doubt of the Truth thereof; as *Ludovicus Vives* [a].

[a] *Arma Christianum virum tractare nescio an fas sit*, Lud. Vives, Institut. Fœm. Chr. l. 1.

Others deny it altogether, as *untrue*. So did, in ancient time, the *Manichees*, whose *Doctrine* was, that *No man might go to War* [b].

[b] D. Aug. contr. Man. l. 22. c. 74.

Lactantius thought it altogether unlawfull for a *good* man, or a *Christian*, either to go to *War*, or to bring any man to a *violent death*, though by *Law* he were adjudged to die [c].

[c] Lact. de vero cultu, cap. 20.

In these days the *Anabaptists* think it to be a thing most *execrable* for *Christians* to take *Weapons* to go to *War* [d].

[d] Conf. Helv. 2. cap. 30.

The *Family of Love* also do so condemn all *Wars*, as the time was when they would not bear, or wear a *Weapon* [e]: and they write first of themselves, how all their nature is *Love*, and *Peace* [f], and that they are people *peaceable* [g]; but all other men in the world besides, they do *wage War*, *kill*, and *destroy*: for which ends they have divers sorts of *Swords*, *Halberds*, *Spears*, *Bows* and *Arrows*, *Guns*, *Pellets*, and *Gunpowder*, *Armour*, *Harness*, and *Gorgets* [h]; none of which the *Familists* do use, or allow of.

[e] Display, H. 5. 5. b.
[f] H. N. Spirit. Land, chap. 37. sect. 2.
[g] Ibid. Præ. sect. 31.
[h] Ibid. chap. 4. sect. 9.

ARTICLE

ARTICLE XXXVIII.

Of *Christian* mens Goods, which are not common.

The Riches, and Goods of Christians 1 *are not common, as touching the Right, Title, and Possession of the same; as certain* Anabaptists *do falsly boast. Notwithstanding,* 2 *every man ought of such things as he possesseth, liberally to give Alms to the poor according to his ability.*

The Propositions.

1. The Riches, and Goods of *Christians*, as touching the Right, Title, and possession of the same, are not common.
2. Every man is to give liberal Alms to the poor, of that, which he possesseth, according to his ability.

Proposition I.

The Riches, and Goods of Christians, *as touching the Title, and Possession of the same, are not common.*

The Proof from Gods Word.

AGainst *community* of Goods, and Riches, be all those places (which are infinite) of the Holy Scripture, that either condemn the *unlawfull getting, keeping,* or *desiring* of *Riches*, which

which by *Covetousness* [a], *Thievery* [b], *Extortion* [c], and the like *wicked* means many do attain; or do commend *Liberality* [d], *Frugality* [e], free, and friendly *Lending* [f], honest *Labour* [g], and lawfull *Vocations* to live, and thrive by [h]. All which do shew, that *Christians* are to have Goods of their own, and that Riches ought not to be common.

[a] *If any one, that is called a Brother, be a Fornicatour, or Covetous, &c. with such an one eat not.* 1 Cor. 5. 11. *Covetousness, let it not be once named among you, as it becometh Saints,* Ephes. 5. 3. [b] *Let none of you suffer as a Thief, &c.* 1 Pet. 4. 15.

Of this Judgement be *the Reformed Churches* [i].

[c] *With a Brother, that is an Extortioner, eat not;* 1 Cor 5. 11. *Neither Theives, nor Covetous Persons, nor Extortioners shall inherit the Kingdom of God;* 1 Cor. 6. 10.

[d] *It is a blessed thing to give, rather then to receive;* Acts 20. 35. *Yea, and that thing ye do unto all the Brethren throughout all Macedonia;* 1. Thess. 4. 10. *If a Brother, or a Sister be naked, and destitute of daily food, &c. notwithstanding ye give them not those things, which are needfull to the body, what helpeth it?* Jam. 2. 15, 16.

[e] *If there be any, that provideth not for his own, and namely for them of his household, he denieth the Faith, and is worse then an Infidel;* 1 Tim. 5. 8.

[f] *From him that would borrow of thee, turn not away;* Matth. 5. 42. *And lend, looking for nothing again;* Luke 6. 35.

[g] *Let him, that stole, steal no more, but rather let him labour,* &c. *that he may have to give unto him that needeth;* Ephes. 4. 28. *We warned you, that if there were any, which would not work, that he should not eat;* 2 Thess. 3. 8.

[h] *Ye know, that these Hands have ministred unto my necessities, and to them, that were with me:* Acts 20. 34. *We laboured day, and night, because we would not be chargeable unto any of you;* 1 Thess. 2. 9. *We took not Bread of any man for nought;* 1 Thess. 3. 8.

[i] Conf. Helvet. 3. c. 29. Gal. art. 40. Belg. art. 36. August. art. 16. Wittemb. c. 21.

The Adversaries unto this Truth.

Of another mind were the *Essæi* [a], the *Manichees* [b], the *Pelagians* [c], the *Apostolicks* [d], and *Fratricellians* [e], and are the *Anabaptists* [f], and *Family of Love* [g].

[a] Heyden. Def. urbis Hierosolym. lib. 3 c. 3. [b] D. August. De mor. Eccles. Cath. lib. 1. [c] Magdeburg. Eccles. Hist. cent. 5. fol. 578. [d] D. Humfred. De Romanæ Curiæ praxi. pag. 39. ex Epiph. [e] W. Thomas Description of *Italy*, pag. 59. [f] Sleidan. Comment. lib. 6. [g] Display H. 3. b.

Among the *Familists* (saith *H. N.*) none claimeth any thing proper to himself for to possess the same to any *owness*, or *privateness*. For no man, *&c.* can desire to appropriate, or challenge any thing to himself, either yet to make any private use to himself from the rest ward: but what is there is free, and is also left free in his upright form [h].

[h] H. N. Spirit. land, chap. 35. sect. 34.

Proposition

Proposition II.

Every man is to give liberal Alms *to the poor of that which he possesseth, according to his ability.*

The Proof from Gods Word.

UNto *Liberality* towards the poor, according to our ability, we are in the Holy Scriptures provoked,

1. By the *Commandments* from God, by his Servants the *Prophets* [a], by his *Son* our *Saviour* [b], and by his *Apostles* [c].

2. By sweet *Promises* of ample Blessings [d].

3. By *Threatnings* of Punishments to the *covetous*, and *stony-hearted* [e].

4. By the *Examples* of the best men, *viz.* the *Apostles*, and *Primitive Church* [f].

So the *Churches* [g].

[a] Deut. 15. 11. Prov. 5. 15, 16. Eccles. 11. 1, 2.
[b] Matth. 5. 42, &c. 6. 2, 3, &c. Luk. 6. 30. &c.
[c] Rom. 12. 13. 1 Cor. 16. 2.
[d] Eccles. 11. 1.

The liberal person shall have plenty: and he, that watereth, shall also have rain, Prov. 11. 24. [e] *He that stoppeth his ear at the crying of the poor, he shall cry, and not be heard,* Prov. 21. 13. *he, that giveth unto the poor, shall not lack; but he, that hideth his eyes, shall have many curses;* Prov. 28. 27. [f] Acts 18. 9, 10. Rom. 15. 25. 1 Cor. 8. 1, 2, 3, &c. 2 Cor. 9. 2, &c. [g] Confess. Helv. 2. c. 2. 3. 28, 29. Saxon. art. 21. Wittemb. c. 18.

The Adversaries unto this Truth.

Of strange minds therefore, and impious are,

First, the *Anabaptists*, which would have no man either to *give*, or *receive*. For all things, in their Opinion, should be *common* (as afore also hath been said) and none among them be either *poor* to *receive*, or *wealthy* to *minister* any *Alms* [a].

Secondly, the *Hypocritical Sectaries*, who are bountifull onely to those, which *side* with them. Such were first the *Publicans* in our *Saviour* his days [b], and after them the *Manichees*, who would minister neither *Bread*, nor *Water* unto any *hungry*, and *aspiring Begger*, unless he were a *Manichean* [c].

And such are the *Family* of *Love*; who say, they are not bound to give *Alms*, but to their own *Sect*: and, if they do, they give the same to the *Divel* [d].

[a] Bale, *Myst. of Iniquit.* p. 53.
[b] Mat. 5. 45, 47.
[c] *Homini mendico esurienti, nisi* Manichæus *sit, panem, aut aquam non porrigunt* Manichæi. *D. Aug. de mor. Manich. lib.* 2.
[d] Disci. H. 7, b.

ARTICLE

ARTICLE XXXIX.

Of a *Christian* man's Oath.

As we confess, 1 vain, and rash Swearing is forbidden Christian *men by our Lord* Jesus Christ, *and* James *his* Apostle: *So we judge, that a* Christian *Religion doth not prohibit, but that a man may swear, when the* Magistrate *requireth, in a cause of Faith, and Charity; so it be done according to the* Prophets *teaching, in Justice, Judgement, and Truth.*

The Propositions.

1. We may not Swear *vainly*, and *rashly*.
2. A *lawfull Oath* may be given, and taken; according to the Word of God, in Justice, Judgement, and Truth.

Proposition I.

We may not Swear vainly, *and* rashly.

The Proof from Gods Word.

THE better to avoid *vain* and *rash Oaths*, and *Swearing*: it is good to have in remembrance that, which is said by our *Saviour Christ*, and his *Apostle James*.

Our *Saviour* saith, *Swear not at all, neither by Heaven, for it is the throne of God; nor by the Earth, for it is his Footstool; nor by* Jerusalem, *for it is the City of the great King; nor by thine Head, because thou canst not make one Hair white, or black;* [1] Mat. 5. 34. *but let your communication be, Yea, yea, Nay, nay* [1].

So the *Apostle* S[t] *James*; *Before all things, my Brethren* (saith he)

he) *Swear not, either by the Heaven, or by the Earth, or by any other Oath; but let your Yea be Yea, and your Nay Nay, lest ye fall into condemnation* [b].

[b] Jam. 5. 12.

All *Churches* do, and some in their publick Writings, condemn *vain, rash,* and *idle Oaths* [c].

[c] Conf. Helv. 2. cap. 5. Basil. art. 11.

Adversaries unto this Truth.

This declareth many sorts of men to be very impious, as

The *Wantons*, which for their *pleasure*; and the *covetous Worldlings*, who for *gain*, and *profit*, blush not to *take the Name of God in vain*, by idle, rash, and usual *Oaths*. Next the *Basilidians* [a], *Helchisaites* [b], *Priscillianites* [c], and *Family of Love* [d], who for *ease*, and to avoid *trouble*, and *persecution*, dread not to *swear*, and *forswear* themselves.

[a] Philastrius.
[b] Euseb. ex Ovid. l 8. c. 38.
[c] Bullinger contra Anab. lib. 2. cap. 4.
[d] Ramsf. Conf.

Thirdly, the *Papists*; whose common guise is to Swear, either by *Saints*, or *Idols*, or by *God*, and *Creatures* together [e].

[e] Pet. de Soto Meth. Conf. p. 40. 2.

Fourthly, the *Puritans*, who use to Swear, though not by *God*, &c. yet as wickedly, using horrible *Imprecations*, as *I renounce God*, *God damn me*, or, as *Hacket*'s manner was, *God confound me* [f].

[f] Conspiracy for pretended Reform. p. 5.

Lastly, the *Bannisterians*, who deem it *Hypocrisie* for one *Christian* to reprove another for common, and rash *Swearing*, which are but *Trifles* in their Opinions [g].

[g] Unfold. of Bannill. Error.

Proposition II.

A lawfull Oath *may be given, and taken, according to the* Word of God, *in Justice, Judgement, and Truth.*

The Proof from Gods Word.

THE Truth of this *Doctrine* appeareth plentifully in the *Holy Scriptures*. For in the same there be both *Commandments*, that we *must*, and *may*; and *forms* prescribed, *how* we shall Swear.

For the first: *Thou shalt fear the Lord thy God, and serve him; and shalt swear by his Name*, saith *Moses* [a]. Again, *Thou shalt swear, The Lord liveth, and thou shalt cleave unto him, and shalt swear by his Name* [b].

[a] Deut. 6. 12, 13.
[b] Ibid. 10. 20.

And touching the other, ſwear may we not either by *Baal* [c]; or by *ſtrange Gods* [d]; or by the *Lord*, and by *Malcham*, (that is *by Idols* [e],) or by any *Creatures* [f].

But our *Oaths* muſt be made in the *Name of the Lord* [g]; as *The Lord liveth* [h]; and all is to be done in *Truth*, *Judgement*, and *Righteouſneſs* [i], and when the *Magiſtrate* calleth us thereunto [k].

All *Churches* join with us in this Aſſertion, and ſome teſtifie the ſame in their publick Writings [l].

[c] Jer. 12. 16.
[d] Joſh. 27. 7.
[e] Zeph. 1. 5.
[f] Mat. 5. 34.
[g] Deut. 6. 13.
[h] Jer. 12. 16.
[i] Jerem. 4. 2.
[k] Exod. 22. 8.
[l] 1 King. 8. 31. Conf. Helver. 1 art. 16, & 1. cap. 30. Gal. art. 40. Baſil. art. 11. ſect. 1. Auguſt. art. 16.

The Errours, and Adverſaries unto this Truth.

Many be the Adverſaries, one way, or other, croſſing this Truth. For

1. Some condemn all *Swearing*, as did the *Eſſenes*, who deem all *Swearing* as bad, as *forſwearing* [a]; and do the *Anabaptiſts*, which will not ſwear, albeit thereby both the *Glory of God* may be much promoted, and the *Church* of *Chriſt*, or *Common-weal* furthered [b].

2. Others condemn ſome kind of *Oaths*, and will not *ſwear*, though urged by the *Magiſtrate*, but when themſelves think good; ſo the *Papiſts*: No man (ſay they) ought to take an *Oath* to accuſe a *Catholick* (a *Papiſt*) for his *Religion* [c]: and, Such, as by *Oaths* accuſe *Catholicks* (that is, *Papiſts*) are damned [d].

So the *Puritans* oftentimes either will take no *Oath* at all, when it is miniſtred unto them by Authority, if it may turn to the moleſtation of their *Brethren* [e], or if they *ſwear* (finding their teſtimony will be hurtfull to their cauſe) they will not deliver their minds after they be ſworn [f].

3. Others, having taken the *Oath*, do fouly abuſe the ſame, as the *Knights of the Poſts*, like the *Turkiſh Seiti*, and *Charji* [g], who for a *Ducket* will take a thouſand falſe *Oaths* afore the *Magiſtrate*; as alſo the *Jeſuits*, who in *ſwearing* (which is little better then *forſwearing*) do *uti ſcientia*, that is, *cunning*, and *equivocations* [h]: as alſo do they, who conſcionably, and re-

[a] Pardl. of Faſhions, 2 part.
[b] Conf. Baſil. art. 11. ſect. 1.
[c] Teſt. Rhem. An. Act. 23. 12.
[d] Ibid.
[e] Hook. of Eccleſ. Pol. præf.
[f] D. Satcliffs anſwer to Job Throc. p. 46. b.
[g] Policy of the Turkiſh Emp. c. 24. p. 74.
[h] Quodlibet. p. 34. 68. Garners Arraign.

religiously keep not their *Faith*; such are the fore-named *Papists*. For say they, *An Oath taken for the furtherance of false Religion* (as they take the *Profession* of all *Protestants* to be) *bindeth not* [i]. Again, *Faith is not to be kept with Heretick* [k]. Which *Assertion* little differeth from the *Opinion* of some *Puritans*, who teach, that *Promise* (or *Faith*) is not to be kept, when as perhaps by the not erecting of *Presbyteries* in every *Parish*, Gods *Honour*, and *Preaching* of his Word is hindred [l].

[i] Test. Rhem. an. Act. 20. 12.

[k] *Juramentum propter falsam religionem prestitum non obligat.* Bap. Fickler. de Jure Magist. pag. 11. Contil. Constan.

[l] *Geneva* Annot. Mat. 21. 13. *One of them hath delivered, that if the Prince do hinder the building of the Church, the people may by force of Arms resist him*; Answer to the Abstract. pag. 94.

Subjects be discharged from their *Oath of Allegiance*, and may gather *Forces* against their *liege Sovereign*, if he enterprise any thing to the hurt of his *Realm*, or of the (*Romish*) *Religion*, was a *Determination* of the *Sorbonists* in a certain *Conventicle* of theirs at *Paris* [m]. And that *Magistrates*, by their *Subjects*, may be brought under to obedience of *Laws*, was a Conclusion of certain *Scottish Ministers* in a private *Conventicle* of *Edinburgh* [o].

[m] Merc. Gallo-Belg. l. 2. p. 85.

Seditiosi non sunt, qui resistunt Principibus, Politicum, aut Ecclesiasticum statum perturbantibus. Nam qui resistit Principi, seditiosus non est, sed seditionem tollit; saith a *Frenchman* [p]: yea (saith an *Englishman*) whose *Works* by *T. C.* are highly approved, and commended, *Hunc tollant vel pacificè, vel cum bello, qui eâ potestate donati sunt, ut regni Ephori, vel omnium ordinum Conventus publicus* [q]; *Subjects* may not respect their *Oaths* made unto such *Princes*, which trouble the state of the *Church* or *Common-weal*.

[o] Buchan. Rerum Scotic. lib. 17. p. 202. b.

[p] Eusеb. Philadelph. Dial. 2. pag. 57.

[q] Dud. Fen. S. Theo. lib. 5. cap. 13.

Finally, whatsoever *Princes* be (good, or bad) if they be *Women* (say some) *Oathes of Allegiance* then are not to be kept. Their words be these,

First, (*as well the* States *of the* Kingdom, *as the Common People*) *They ought to remove from Honour, and Authority that Monster in nature: so call I* Woman *in the Habit of Man, yea a* Woman *against nature reigning above Man. Secondly, If any presume to defend that impiety, they ought not to fear, first to*

pronounce, and then assert to execute against them (that is to say, against *Women Governours*) *the sentence of Death. If any shall be afraid to violate the Oath of Obedience, which they have made to such Monsters, let them be most assuredly perswaded, That in the beginning of their Oaths, proceeding from ignorance, was sin: so is the obstinate purpose to keep the same, nothing but plain Rebellion against God.*[r]

Last of all, whereas every *Minister* of the *word*, and *Sacraments*, at his *Ordination* doth swear to obey his *Diocesan* in all lawfull matters, certain *Gentlemen* of the *Puritan* Faction write thus unto the *Bishops* of the *Church* of *England*, and Printed the same, *viz. The Canon Law is utterly void within the Realm, and therefore your Oath of Canonical Obedience is of no force, and all your Canonical Admonitions not worth a rush.*[s]

[r] Against the regim. of Women, 2 blat. p. 55.

[s] The Gentlemans demands unto the Bishops (printed anno 1605.) p. 45.

D. Hilar. *contra* Constantium August.

Non recipit mendacium Veritas, nec patitur Religio impietatem.

The Truth admits no lye, neither can Religion abide impiety.

1 Tim. 1. 17.

Unto the King Everlasting, Immortal, Invisible, unto God onely wise be Honor, and Glory for ever, and ever, Amen.

FINIS.